

BERKELEY BAPTIST
DIVINITY SCHOOL

SPECIAL NUMBER

The **REVIEW**
and
EXPOSITOR

A BAPTIST THEOLOGICAL QUARTERLY

VOL XLII

JANUARY, 1945

No. 1

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The Seminary's Present Needs are Urgent

Present equipment was provided for a student body of four hundred.

Present total enrolment now is approximately 850.

We need, urgently and immediately:

- A worthy and adequate Chapel.
- Two new apartment buildings.
- Additional class rooms.
- Infirmity building.
- Nursery building.
- Enlarged heating plant.
- Apartments for furloughed missionaries.
- Increased teaching staff.

These are not needs of an indefinite future, but needs that press upon us NOW.

We appeal to Alumni and all Southern Baptists to help us plan and provide for the meeting of these needs AT ONCE, so that all will be in readiness to build as soon as war conditions permit.

Write to

ELLIS A. FULLER, President

The Southern Baptist Theological Seminary

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THE Review and Expositor

A BAPTIST THEOLOGICAL QUARTERLY

Edited by the Faculty of the Southern Baptist Theological Seminary



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Subscription Rates: \$1.50 per year in advance; single copies, 50 cents. Sold in England by Kingsgate Press, 4 Southhampton Row, London; in Canada, by Baptist Book Rooms, Toronto.

Entered as second-class matter July 14, 1906, at the Post Office at Louisville, Ky., under the Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 19, 1918.

Editorial Note

As a part of the celebration of its centennial anniversary the Southern Baptist Convention is proposing to the churches a concerted and sustained evangelistic crusade for the year 1945. As an expression of gratitude to God, of faith in the saving power of Jesus Christ, and of devotion to the spiritual redemption of the people of our nation, it ought to elicit the heartiest approval and coöperation of every pastor and church. It is the prayer of many that the year will witness the salvation of great multitudes and a new consecration in the heart of the churches, so setting our denomination forward in the service of Christ in this crucial time. The editors of the **Review and Expositor** unite in this prayer and hope, and take pleasure in devoting this issue of 15,000 additional copies entirely to the theme of Evangelism, in order to help, if they may, in the task that is before us. And we wish to acknowledge with appreciation our indebtedness to the **Sunday School Board** for a substantial contribution toward the wider distribution of these articles, all of which are written by members of the Seminary Faculty.

J. B. WEATHERSPOON,
Managing Editor.

THE

Review and Expositor

Vol. XLII

January, 1945

No. 1

The Primacy of Evangelism

Ellis A. Fuller

"It is such a pity that preachers do not keep to the main thing, the winning of lost souls to Christ," remarked Dr. Howard A. Kelly, a great Christian surgeon, to me a little while before his death. He recognized the primacy of evangelism among Christian duties, and taught that it is the only rock foundation of hope for a lost world. These two truths I accept. Therefore, in this paper I am presenting evangelism, as the first duty of Christians and as the world's only hope, in its commonly restricted meaning of winning lost souls to Christ by the witness and work of Christians, although I am quite convinced that evangelism in its complete meaning also includes winning redeemed sinners to "profess honest occupations," and to be thoroughly Christian in all areas of life.

I

I accept evangelism as the primary duty of Christians because God's Word so presents it. In the Septuagint, the verb from which the substantive "evangelist" is derived signifies in a few instances "to announce"; but the prevailing import of the word "to announce good news." The Announcers are always clothed in "garments of praise" and anointed with "the oil of joy." Isaiah so pictures him: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, 'thy God reigneth'." It is such an obligation to have such news that it becomes logically the first duty of those who have it, to preach it. The three occurrences of the

word "evangelist" in the New Testament: "Philip the evangelist (Acts 21:8), "Do the work of an evangelist" (2 Tim. 4:5), and "He gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers" (Eph. 4:12), although they indicate the nature and importance of evangelism, do not justify us in calling it the primary duty of Christians. But innumerable other passages, only a few of which I mention, enjoin Christians, by example and command, to make soul-winning their chief business, to accept it as their first duty from the standpoint of sequence and importance. The first message upon the lips of John the Baptist, and of Jesus, was: "Repent, repent: for the Kingdom of God is at hand." Christ, from the beginning of His ministry to the end, saw the human race as shepherdless sheep. Therefore, the wooing, the appealing, the persuasive note in all of His words and works was dominant and continuous. "Come unto me, all ye that labor and are heavy laden, and I will give you rest" furnishes the suggestion for the artist who would paint Him as He was in the world. "Him that cometh unto me, I will in no wise cast out" reveals His consistent attitude toward every unsaved individual. The Great Commission, which He gave to His disciples after his resurrection, has in it only one command, "make disciples." The first step in the learning process by which sinners become saints, is to accept Christ as Saviour. Later Christ stated the only means for bringing lost men to take this first step in discipleship, namely, the testimony of Christians endued with Power of the Holy Spirit serving and living as His witnesses unto the ends of the earth, to persuade the lost to accept Christ. The ministry of the Christians of the first century was to this end. Then they had no hospitals, no orphanages, no Christian schools, no organized agencies for charity. By the beginning of the third century, the writers of the Gospels were called evangelists, but the first century conception of the evangelist still prevailed. The proof of this is that Eusebius tells us that the Apostle Thomas sent Thaddeus to Edessa as an evangelist of the teachings of Christ, that in the days of Trojan evangelists went on long journeys to preach the gospel of Christ, and

that Pantaenus went as far as India to deliver to the people the divine Gospel.

The very nature of Christian experience makes evangelism the primary duty of all believers. There is an innate impulse in Christian experience to tell others of the redemption we have in Christ. This is both the explanation of the missionary enterprise and the guarantee of its perpetuity. In some the missionary passion is seemingly weak but in others it is so strong that they voluntarily give themselves, in life or death, as He may please, to preach the gospel to others.

Furthermore, it is only redeemed men who can preach the gospel which is the power of God unto salvation. They alone know it. That Christ relied upon no others in His day and that He expected none but His disciples to be His witnesses, and that He expected them to do this work effectively only after the Holy Spirit had come upon them, are adequate proofs that Christians know what unregenerated Kings and Queens do not know but need to know. Since sinners saved by grace are the earthen vessels in which God has placed "this treasure," and since the unredeemed cannot share it until Christians give their witness, it follows that no greater duty devolves upon man than that which rests upon Christians to evangelize the world.

The duty of evangelism must be given primacy among Christian duties because the task of evangelism is never finished. If the entire human family could be led to accept Christ in a single day, the need for evangelism around the world would recur just as soon as their children reached the age of accountability before God. In sin children are conceived and born. It is because of their sinful nature that they must become new creations in Christ Jesus. "All have sinned and fall short of the glory of God." Because of this fact, the duty to evangelize never ends. In every generation each individual must be evangelized or else he can never experience deliverance from sin unto life eternal—he can never testify, "The law of the Spirit of life in Christ Jesus made me free from the law of sin and of death" (Romans 8:2).

When a church loses its evangelistic note, the highest note ever struck by an individual Christian or by a church, it is on its way down and perhaps on its way out. No sadder spectacle under heaven than a church which, through deception or disobedience turns its attention, directs its effort, gives its money, to the support of a program which subdues the voice of evangelism and crowds out the evangelistic effort. Shailer Matthews spoke my conviction when he said, "To make a church a religionless mixture of civil-service reform, debating societies, gymnasiums, suppers, concerts, stereopticon lectures, good advice, refined Negro minstrel shows, and dramatic entertainments is to bring it into competition with the variety theater, and when the masses have to choose between that sort of church and its rival, if they have any sense left within their perplexed heads, they will choose the variety theater."

II

We are living in a day in which men are engaged in global thinking, global planning, and global enterprises. Unless we accept evangelism as basic in all of our approaches to world problems, we will discover in due time that we rebuilt the world on a sand foundation.

I make this statement because the world in the sense that the New Testament refers to it and the sense in which we know it, is the aggregation of lost men. It is a lost world. That fact is so undeniably true and so inexplicably tragic that it should take precedence over such secondary facts as, this is a hungry world, a chaotic world, a broken and bleeding world, a distraught and confused world, a warring world, an impoverished world. Christ came "to seek and to save that which has been lost" (notice the perfect tense). He prayed, "O righteous Father, the world knew thee not" (John 17:25). God's prior revelations "unto the fathers in the prophets by divers portions and in divers manners" (Heb. 1:1), and the revelation through nature that Paul recognized when he said, "the invisible things of Him since the creation of the world are clearly seen, being perceived through the things that are made" were not enough to save

the human race. When "The Word became flesh and dwelt among us," He had in Him life, and the life was the light of men—the only light of men, and is still the only light of men. Professional uplifters, even if they make a livelihood by lifting up, are destined to fail unless they accept the world as lost, and accept Christ as its only Saviour.

There was no doubt in Paul's mind as to the moral status of unregenerated men. Let him declare his mind concerning unregenerated gentiles; they walk "in the vanity of their minds"—not primarily in haughtiness and pride but they live purposeless and useless lives! Again he says they walk "being darkened in their understanding," not ignorant, not destitute of education but spiritually blind. They had knowledge but "refused to have God in their knowledge." Again he says they walk "alienated from the life of God," that is, the life of God, the life which was in Christ as the light of men, is foreign to them. They know nothing about it. Their status is that of an electrical device cut off from the source of power. In Titus 3:3 Paul places himself with the unregenerate and says of himself and all others who were like him prior to his conversion, "For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another." Statement by statement and word by word he describes the lost world as it is today.

At the close of World War I many of our outstanding men saw the truth and declared it. They saw the world as hopeless in its sin and helpless without help from a source higher than man. Even the **Wall Street Journal** declared that America's first and greatest need was for an old time revival of genuine religion. Let some of the leaders say to us what they said to their contemporaries:

Elbert H. Gary, Chairman of the United States Steel Corporation: "It pays a nation or an individual to pursue the Christian course."

Roger Babson: "I do wish men would take the Bible at what it plainly teaches and what in every Christian's heart he knows to be true, and busy themselves with the great task of bringing others to know Jesus . . .

the only salvation I know for the world is the redeeming power of Jesus' shed blood."

Principal Garvie of London: "We need a social reconstruction and moral reformation and these will come only by a religious revival."

Lloyd George, Prime Minister of England: "It is Christ or chaos."

Edward A. Filene, a philanthropist: "In theory, I have always been opposed to, or at least have doubted, the efficacy of religious revivals. But when I think of the enormous forces of hate and destruction let loose by the war, it seems to me that nothing short of a great religious revival will have the power to check these forces and substitute for them the greatest forces of brotherhood and tolerance."

Woodrow Wilson: "If we do not redeem America spiritually, we cannot survive materially."

But some will argue that such statements are impractical dreams of idealists; but look again at the men who made them. Were they not men with their feet upon the ground grappling daily with the practical problems of life? That Christian truth has power upon earth to set nations forward to advanced positions is proven by the great spiritual upheavals in human affairs. Burns says: "The progress of civilization is not characterized by a steady march but by an undulating movement in which times of progress are followed by times of lassitude and seeming disintegration. Awakened by some fresh ideal, humanity braces itself to heroic effort, snaps every chain which hinders progress, and reaches upward to greater heights than ever before attained. Then, wearied by its exertion it falls back, becomes skeptical and listless, until, through some fresh awakening, it is once more aroused to renew the conflict and to attain to some loftier peak." Inspired by Burns' figure, let me ask, what power is it that lifted men from the troughs to the crests of the waves of progress in history?

When the Normans, Huns, Wends, and Czechs had done their worst for Europe, when the church suffered "the reign of harlots," when the clergy "lived rather like monsters and wild beasts than like bishops," the voice of Francis

of Assissi was heard preaching in the Renaissance. Two hundred and fifty years later the house which had been swept and garnished became again the abode of demons; and its last state was worse than the first. Faith decayed, morals became corrupt, culture took the place of piety, "beneath the velvet tunic peeped the dagger, and in the sparkling cup men expected the deadly poison." In the darkness of this night the voice of Savonarola is heard crying, "Repent! Repent! For the day of vengeance is at hand!" And again God "makes the progress of a thousand years in a single day." But alas! The church is soon drunk again on love of money and desire for temporal power. We see her agents, of whom John Tetzels was chief, abroad in the land persuading deluded souls to believe that "the gate of heaven opens at the clink of gold," and actually selling "letters of credit" on heaven to get money to maintain the church. In the darkness of that night Martin Luther offered his feet for errands of salvation, his hands to fight for the right, his heart to believe the truth and his mouth to proclaim it; and again the Kingdom rides the crested peak of the wave of progress known in history as the Reformation.

About the same time, yonder in Scotland, "the poor barren country, full of continual broils, dissensions, and massacres," where religion was a jest, the voice of fearless John Knox is heard, whose preaching kindled new life "under the ribs of this outward, material death." And Scotland was changed from a nation of outlaws to a nation that stood in the vanguard of progress!

In England, when reason had laughed faith out of court, when the people worshipped God with their lips while their hearts were far from Him, when many of the prominent statesmen who "were distinguished for the grossness and immorality of their lives" did not believe in any form of Christianity, God, through John Wesley, ushered in a new day for England. The preaching of Wesley, says Lecky, "was of greater importance than all the splendid victories on sea or land by Pitt."

Here in our own blessed land, God, through the labors and lives of Jonathan Edwards, Gilbert Tennent, Freling-

huysen, Whitefield, and others, ushered in The Great Awakening of 1740, thus creating the proper setting and injecting into our colonial life the suitable spirit for the framing of our Constitution. In 1857-58, through the prayer meeting effort, largely of the laity, started when Lamphier announced a noonday prayer meeting on Fulton Street, New York, God sent down from heaven a refreshing which became so widespread that a man who travelled from Omaha to New York declared that he had seen a prayer meeting two thousand miles long.

The time has come for Christians to evangelize the world, to commit themselves to an all-out policy to convert the world in Christ's Name rather than attempt to control it in its present state. One wonders at times if the materialistic philosophy of the world is not invading the Christian mind, and leading Christians to think in terms of food, clothes, shelter, medicine and scientific gadgets rather than in terms of "righteousness and peace and joy in the Holy Spirit." We face the abiding danger of making Christianity just as materialistic as communism, Naziism, or Fascism or any other "ism" with materialistic motives and methods of force, to acquire things, just things, for the masses.

Christians must adhere rigidly to the historic Christian conviction that evangelism lays the first stone in the foundation upon which the world must build. The unregenerate world will not believe it; but Christians must not waver. What Professor James Orr said about the effectiveness of Wesley's preaching in England is a statement of fact for all time and for all peoples. He asks, "What resaved the church from the torpor and death of the negative in the eighteenth century?" His reply indicates that evangelism is basic in all human progress, and that when it is effectively done movements in all areas of life for the betterment of mankind follow with the grace that fruit follows the blossom. This is his answer: "The deliverance came, not from philosophy or learning, not even from the works of able apologists like Butler, but from the tides of the spiritual revival that swept over Britain, and were felt in other lands, under the preaching of such men as Whitefield and

the Wesleys. This it was which gave evangelism the victory once more over indifference and unbelief, and breathed the new breath of life into society, which introduced the era of missions to the heathen, Bible diffusion, home evangelism, and the innumerable social reforms of the last century. It is to a like outpouring of the Spirit of God upon His church, and to the same divine energy manifesting itself in holy lives and practical works far more than to learned confutations, however valuable these may be in their place, that we must look for the overthrow of the forms of unbelief that lift up their heads among us today. The owls vanish when the daylight reappears." Sidney Lanier was absolutely right when he said: "Liberty, patriotism and civilization are on their knees before the men of the South, and with clasped hands and longing eyes are begging them to become Christians." On a world scale, liberty, patriotism, civilization, governments, education, economics, all the freedoms and all other values of life are on their knees before the men of the world and with wringing hands and beseeching eyes begging men everywhere to become Christians; for apart from the Christian truth they have no hope.

The Message of Salvation

W. Hersey Davis

Without God man is dead in trespass and sin, and he will forever perish unless a new life is imparted to him. All have sinned, and fall short of the glory of God. Sin in its essence is the attempt to satisfy right desire and instinct in a wrong way, in a way that God has not appointed. Sinful man is dead while he lives. Sin has excluded the sinner from fellowship with God, from the service of God, and ends in death.

The Bible is the history of God's dealing with men for salvation. The Gospels are the history of salvation as wrought out by the Lord Jesus Christ in his earthly life, death, burial, and resurrection. The rest of the New Testament is a record of salvation in its application to and workings among men.

Sin is death; sinful man is dead. Christ has come that men may have life. Man needs for his spiritual being three things, life, instruction, guidance; these three are just what Christ declared that he was—"I am the way, and the truth, and the life." Life is no life if it is not imparted and sustained and guided by God in Christ. Only life begets life. There can be no life anywhere except through death. Man's physical life is sustained only through the death of whatever it is that ministers to his existence. Spiritual life, eternal life, cannot be communicated nor sustained by external means. Christ imparts life to others by dying himself. This can only be by Christ dying and being made alive for man, and by man's dying and being made alive with Christ.

The sacrifice of Christ the Son of God is matter of the deepest gratitude only on the ground that his death is an absolute necessity for salvation from the death of sin. If man's spiritual recovery is possible by any or all other means, the death of Christ is without moral justification. Before and since Christ came, every means of human effort for spiritual recovery has been tried and has failed. He died on the cross, because only in that way can men be saved. If he saves others, he cannot save himself.

The ultimate answer to the question of Christ's death on the cross is found in that wonderful verse in John's Gospel, "God so loved the world, that he gave his only-begotten Son, that every one who believes on him should not perish, but have eternal life."

It is God's love for man that sent the Lord Jesus Christ to the cross. "I came down from heaven," Christ says, "not to do my own will but the will of Him that sent me." Men forget this, but Christ never does. "Therefore doth my Father love me, because I lay down my life that I might take it up again." God loves men, and if it be necessary for their salvation that Christ come from heaven, he shall come. If it be necessary that Christ die, he shall die. If it be necessary in the extremest agony that the Father hide His face from him, it shall be done. "Herein is love; not that we loved Him, but that He loved us, and gave His Son to be a propitiation for our sins."

The message of the Gospels makes it plain that redemption is to be gained by the death of the Redeemer, the cross is the way to the throne; that Christ came to accomplish salvation from the death of sin by means of a spiritual life imparted and sustained by him; that he is the life and sustentation of all who see in him their deliverer; that Christ's death for others is the only power to break the heart and subdue the will; that it is not the conception of Christ's human nature that saves men, but his divine nature, God manifested in the flesh—"I and my Father are one." The highest aim and purpose of God is to bring men into fellowship with Himself. The one aim of Christ is salvation from sin. Christ—and Christianity—does not promise to accomplish everything which the world says ought to be; he does not profess to deliver everyone from the ills under which one groans; he does not promise that state of things which the world craves and which it would account success. His offers are explicit and he fulfills absolutely all his promises; Christ saves from sin on one condition, submission to him; he does not save any man or any company of men if they do not accept him. There must always be a personal acceptance of a personal Saviour by a personal sinner.

So great and uniquely powerful is this salvation effected by God in Christ that New Testament writers use many terms to express its meaning for man. In a comprehensive statement in Romans 3:23-25 Paul describes the act of God in Christ Jesus whereby men are saved from the death of sin: "For all have sinned, and fall short of the glory of God; being justified freely by his grace, through the redemption that is in Christ Jesus; whom God set forth as a propitiation, through faith, in his blood." In this Paul uses three figures: the first, justification, taken from the court of law; the second, redemption (emancipation), taken from slavery; the third propitiation in blood, taken from sacrifice. (The life is in the blood). In the first the prisoner is acquitted; in the second the slave is freed; in the third the guilt of sin is removed. This change from death in sin to life in Christ, expressed in this threefold way—from condemnation to acquittal, from bondage to freedom, from guilt to innocence—is an act of God Himself through Christ. It is made clear that man by no possible effort of his own can change his condition, any more than a guilty prisoner can acquit himself, or a slave free himself, or a sinful man remove the stain of guilt; but that God, by the act of His grace (the free gift of His love), made the change of condition possible.

The sinner as a guilty prisoner without a case stands before the court; the only thing he can do is to throw himself on the mercy of the court. Here the Judge's will is the law: if He acquits the prisoner, the prisoner leaves the court without a charge against his character. The sinner is a slave in bondage to sin; he is unable to secure his freedom. A merciful Benefactor intervened to emancipate him from slavery. No longer is he a slave. The sinner is a moral pauper stained with sin. He has no means to remove the guilt of sin. God sets forth the propitiation, the death of Christ Jesus, whereby the guilt is annulled, sin is forgiven. The sacrifice of Christ is the divine method of forgiveness.

Biblical forgiveness is not primarily the remission of the penalty of a violated law, but the removal of sin which stands as a barrier between man and God. It is the "blotting out as a thick cloud," the "casting behind the back," it is

the bringing about the condition in which sin does not have power to separate from God. This forgiveness comes through faith in Christ, who he is and what he has done. Faith is that conviction of soul in which, realizing and confessing our complete powerlessness to attain the high end of life—to come into the right relation to God—we utterly trust the all-sufficiency of God in Christ. Through such faith that He is able to save us from our helpless condition, we enter into life, a new life. We have been born from above, regenerated.

Here is the message of salvation: that God gives life to the sinner who repents and believes on the Lord Jesus Christ. The sinner stands before God in a state of destitution, with no power to change his condition or to make himself better. He may be rich or poor, learned or ignorant, moral or immoral, white or black; if before God he confesses himself a powerless sinner, without the means of changing his condition, if he is willing to accept the Lord Jesus Christ, to take God's grace as a free gift, bestowed by undeserved and unmerited mercy, he enters into life, finds salvation, fellowship with God and Christ.

New Testament Evangelism

Edward A. McDowell

It is in the Book of Acts that we see evangelism in the freshness and beauty of its bloom. To this Book of Beginnings therefore we instinctively turn for this brief study of New Testament evangelism. It is proper to assume, of course, that the drama in Acts is the flowering of the story in the Gospels, and that the evangelism we discover in Acts has its origins in the life and teaching of Jesus.

We do not go far in our survey of the unfolding drama in Acts when we discover that the evangelism of the early days of Christianity rested upon three great pillars. These pillars are (1) the fact of Christ (2) the work of the Holy Spirit (3) the instruction of new converts in the way of Jesus. These "pillars" will be utilized as convenient headings under which this study will be developed.

I. The Fact of Christ

Jesus had arisen from the dead and was indeed the Messiah and the Saviour. God had in truth visited his people in the person of Jesus of Nazareth. The conviction that these things were true—the consciousness of the early disciples that Christ was a fact—herein is to be found the secret of the fervor with which the fires of evangelism first burned in the hearts of men. The Evangel of the first evangelism was Christ—Christ arisen from the dead, Christ the Redeemer and Saviour of men. Without this Evangel there would have been no evangelism. The men of Pentecost and their immediate successors went forth to win men to faith in a great Person who was no less than God's Son; they went forth under the spell of the overmastering conviction that they were bearers of **euangelion**, good news: a wonderful and mighty event had taken place in the life of mankind, God had given to the world his Son, who was able to save men from their sins, and this Son was Jesus of Nazareth.

In his sermon on the day of Pentecost Peter discussed two subjects. They were (1) the meaning of the extraordinary occurrences that had taken place (Acts 2:15-21), and (2) Jesus of Nazareth (Acts 2:22-36). In the second part

of his sermon Peter shows how in his death and resurrection Jesus had fulfilled prophecy and proved himself to be the Messiah of Israel. The conclusion of his sermon is: "Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified." The reaction of the speaker's hearers is thus described: "Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, 'Brethren, what shall we do?'" (Acts 2:37). Peter's reply was, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit" (Acts 2:38).

Three thousand souls were converted on this first day of the giving of the new Evangel to the world. The importance of Peter's conviction concerning the Lordship of Christ and his power to save is very clear—it was the determinative factor in the winning of the 3,000 to belief in Christ.

This emphasis by Peter upon the person of Jesus is reflected in the many names applied to Jesus in the first nine chapters of Acts, chapters teeming with accounts of evangelistic activity on the part of the early missionaries. It is obvious from these records that the early preachers and teachers were struggling for words to convey their exalted opinions concerning Jesus. Among the names that are given to Jesus in these chapters are the following: "Lord" (1:6); "the Lord Jesus" (1:21); "Jesus of Nazareth" (2:22); "thy Holy One" (2:27); "the Christ" (2:31); "Lord and Christ" (2:36); "his Servant Jesus" (3:13); "the Holy and Righteous One" (3:14); "the Prince of life" (3:15); "thy holy Servant Jesus" (4:27, 30); "a Prince and a Saviour" (5:31); "the Righteous One" (7:52); "the Son of man" (7:56); "the Son of God" (9:20). Jesus is also represented as "the prophet like unto Moses" (3:22), and as "the stone which was set at nought of you the builders, which was made the head of the corner" (4:11). Following this statement of Peter before the Sanhedrin is this strong declaration: "And in none other is there salvation: for neither is there any other name under heaven that is given among men, wherein we must be saved" (4:12).

The classic illustration of personal evangelism in the Acts is the winning of the Ethiopian eunuch by Philip. The success of Philip is largely explained in his ability to convince the man from Ethiopia that Jesus of Nazareth was the person spoken of in the passage from the prophecy of Isaiah which the eunuch was reading when Philip joined him in his chariot. Significantly the account goes, "And Philip opened his mouth and beginning from this scripture, preached unto him Jesus" (8:35). There follows immediately the account of the baptism of the eunuch.

The first effort of Saul of Tarsus to win converts to Christ after his conversion was marked by his declaration that Jesus was the Son of God (9:20). From this point onward Paul's flaming zeal to win men to faith in Christ is seen to stem from his passionate conviction that the Person whom he had met on the Damascus road was none other than the Messiah and the Son of God. This is abundantly illustrated in the sermons of his mission tours, his testimony before the mob in Jerusalem, his defense before Felix, his sermon before Agrippa and the many passages from his epistles in which he exalts the person of Christ. It was not accidental that the greatest evangelist and missionary of the first century was the great theologian who formulated the most exalted concept of the person of Christ found in all Christian literature.

It is clear that the evangelism of the New Testament is founded upon the fact of Christ. The Evangel from which this evangelism stems is this: the man Jesus of Nazareth was the Messiah of Israel and the Son of God; he arose from the dead and provides in his life, death and resurrection salvation and life for all men.

The history of Christianity from the first century onward supplies abundant evidence that new life movements in the church and revivals of evangelistic fervor move forward on the wings of faith in the Christ of full New Testament stature. In the past half century the influence of modern scientific thinking and of rationalism has divided Christendom into "liberal" and "conservative" groups. It is not without significance that the evangelistic zeal and activity

of the "liberal" group has fallen to a dangerously low level and that one of the distinguishing characteristics of this group is its lack of conviction concerning the person of Christ. We may conclude that while our age may demand new methods and new approaches in evangelism, a revised estimate of the person of Christ is fatal. The church of Christ will evangelize to the degree that it is true to the New Testament Evangel. Retreat from the New Testament Evangel is retreat from evangelism, and this is to die.

II. The Work of the Holy Spirit

The men of Pentecost and the other missionaries and evangelists whose work is recorded in the Book of Acts believed that they were inspired, endued and guided in their work by a power or an energy that originated outside of themselves. They believed that this power or energy was supernatural and was sent upon them from God. They called this power or energy the Holy Spirit. The vast importance of the work of the Holy Spirit in Acts is seen in the fact that the Spirit is mentioned fifty-five times in the book. The close relationship of the work of the Holy Spirit with the evangelistic and missionary activity of the early disciples establishes the work of the Spirit as the second of the pillars of New Testament evangelism.

It was the Holy Spirit that gave the evangelists the power to announce to others the Evangel of Christ and his redemption. Jesus had promised the apostles when he met with them for the last time, "But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses" (1:8). The first result of the Spirit's coming at Pentecost was that the disciples "began to speak with other tongues, as the Spirit gave them utterance" (2:4). Incidentally the Greek verb for "utterance" here is *apophthengesthai* which means speaking in an orderly manner or giving an ordered discourse. The speaking in tongues at Pentecost was not jargon. The Holy Spirit is not the author of jargon. Under the inspiration of the Spirit the people who were in the upper room gave a convincing witness to Jesus. Their

witness, joined with that of Peter, resulted in the conversion of three thousand.

The Holy Spirit continued to give the early evangelists courage and wisdom in utterance. It was said of Stephen that his enemies "were not able to withstand the wisdom and the Spirit by which he spoke" (6:10). Under the inspiration of the Spirit Stephen gave his final witness to his great vision of Jesus as the Son of Man at the right hand of God. (7:55 f.). Philip was under the inspiration of the Spirit as he interpreted to the eunuch the fulfillment of Isaiah's picture of the Suffering Servant in Christ and led him to an acceptance of Jesus as his Saviour. It was after Saul had been filled with the Holy Spirit in accordance with Ananias' promise that he proclaimed Jesus as the Son of God in the synagogues of Damascus (9:17-20).

The Holy Spirit also guided the early evangelists in their evangelistic work. Philip was guided by the Spirit to join himself to the Ethiopian's chariot (8:28). The church at Antioch was led by the Spirit in the separation of Barnabas and Saul for their missionary labors (13:2). Paul and Silas were forbidden of the Holy Spirit to speak the word in Asia (16:6), but Paul "purposed in the spirit, when he had passed through Macedonia and Achaia to go to Jerusalem, saying, After I have been there, I must also see Rome" (19:21).

Again, the importance of the work of the Holy Spirit in the evangelism that is revealed in the Book of Acts is seen in the fact that the Spirit was the universalizing agent in early Christianity. It was the Holy Spirit that constantly impelled the early missionaries to view the world as the scene of their conquests and to consider men of all races as potential converts to Christianity. At Pentecost there were present in Jerusalem men from many nations, but they heard in many tongues inspired by the Spirit the one message of universal salvation through Christ. The seven men who were chosen under the guidance of the Spirit to wait on tables were Hellenists. This was an important move in the direction of universalism in the early church. The Spirit manifested the universal aim of the gospel in that he fell upon the Samaritans, a mongrel race (8:17); in his guidance

of Philip to seek the conversion of the Ethiopian, a black man and a non-Jew (8:29); in directing Peter to go to the house of Cornelius, a Gentile (10:19, 11:12) and in providing indubitable proof of the conversion of the Gentiles in his house (10:44, 46, 15:8); in inspiring the church at Antioch to send out Paul and Barnabas on an evangelistic tour among the Gentiles (13:2, 4); in leading Paul to persevere in his determination to go on to Rome (19:21); and above all in guiding the Council at Jerusalem to decide upon the historic declaration of freedom for the Gentiles (15:28).

All of this makes very clear the supreme importance of the work of the Holy Spirit in New Testament evangelism. The question arises as to how we in our own day may secure for ourselves that enduing of the Spirit that is necessary to our practice of New Testament evangelism.

The most direct answer to this question is that we shall understand and abide by the character of the Holy Spirit. Who is he? He is the Spirit who spoke to the patriarchs and prophets of the old dispensation; but since Pentecost he is more, he is the Spirit who reveals and interprets Jesus. He was so understood by the early disciples. Peter declared that the Spirit manifested on the day of Pentecost had come from Jesus. He said: "Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he (Jesus) hath poured forth this which ye see and hear" (Acts 2:33). In interpreting the manifestation of the Spirit thus Peter was true to the teaching of Jesus, for Jesus had said: "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you. . . . Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, these shall he speak: and he shall declare unto you the things that are to come. He shall glorify me: for he shall take of mine, and shall declare unto you" (John 16:7, 13-14).

These passages show that Jesus taught that after his departure the Holy Spirit was to be closely identified with him and his work. In keeping with the promise of Jesus the

Holy Spirit, sent from Jesus, illuminated, vitalized and utilized the deposit Jesus had left in the minds and hearts of his disciples. This deposit was his teachings and the fact of his life, death and resurrection. It was this deposit that was ignited on the day of Pentecost with the result that it became a flame of evangelism propelling Christianity as a mighty force into the life of mankind.

But suppose the deposit of the teachings, the life, death and resurrection of Jesus—the Jesus of history and the Gospels—is not in the minds and hearts of people? Can it be expected that they shall be inspired and endued by the Holy Spirit? Can it be hoped of them that they shall possess that evangelistic fervor manifested by the early Christians? Suppose they are ignorant of the teachings of Jesus, as many of our people are; or suppose, for instance, that they do not accept the demands of his teaching concerning love and that as a result they have prejudice in their hearts against people of another race, can it be expected of them that they shall be inspired by the Holy Spirit to win souls to Christ when the deposit of Jesus is not in them? Again, let us frankly ask, can we expect the Holy Spirit to make evangelists and soul winners out of people who have never learned the meaning of the Cross as a principle of living—demands so clearly taught by the Jesus of the Gospels?

When the deposit that the historic Jesus makes in the lives of individuals is in men the Holy Spirit comes to them and ignites the deposit and makes of them soul winners and evangelists. The process is vital, not mechanical; it is a life process. Life begets life. He who is alive in Jesus will beget the life in Christ and win men to Christ. No amount of organization and planning will substitute for the spontaneous evangelism that is born of the vitalizing of the Jesus deposit in men's lives by the Holy Spirit. The stern lesson in this for American Christianity and particularly for Southern Baptists is this: there is no evangelism that can be called New Testament evangelism apart from the work of the Holy Spirit; but the Holy Spirit does his work in harmony with the work of Jesus, therefore it is impossible to claim the presence and leadership of the Holy Spirit

apart from a knowledge of and a committal to the way of Jesus. This fact should lay upon our hearts the necessity of frankly facing the danger in which we stand because of our sins and our failure to know Jesus and commit ourselves to his way. This means that in our search for souls and in our hopes and plans for a great revival we must think in terms of righting our wrong and un-Christian attitudes toward other races, we must believe in Jesus' teachings concerning the sacredness of personality, we must practice his doctrine of love, we must beware of the consuming interest of so many of our people in money and material possessions, we must avoid an over-emphasis upon churchism and institutionalism in our denominational life, we must cry out against the sins and wickedness of our time, inside and outside the churches, and call men to repentance, remembering that to call them to repentance is to call them to a committal to Jesus and his way of life.

This brings us to a consideration of the third pillar of New Testament evangelism.

III. The Instruction of New Converts in the Way of Jesus

By now we should realize that the failure to teach converts to Christ the requirements and demands of the way of Jesus has been the greatest weakness in our evangelism. It is not necessary to belabor the point here; it is important to show, however, that instruction of new converts was definitely a part of the process of New Testament evangelism. This is seen in the description of how the three thousand who were converted on the day of Pentecost were assimilated to the little group of one hundred and twenty evangelists. We read:

"Those then who received his word were baptized, and there were added in that day about three thousand souls; and they were adhering closely to (or giving strict heed to) the teaching (*didache*) of the apostles and to the fellowship (*koinonia*), to the breaking of the bread and the prayers" (Acts 2:41f).

See how closely the instruction of these new converts is related to their acceptance of Christ and baptism! The process of assimilation to the Christian group begins at once. Had it been otherwise disaster might have befallen the Christian movement. Suppose the one hundred and twenty had been assimilated to the three thousand—the story of Acts might never have been written! New Testament evangelism is a process of assimilation of people lately unregenerated to a fellowship (*koinonia*) of people who have been redeemed by Christ. We should observe closely the fourfold “program” of instruction in the Jerusalem church. (1) The new converts received the **didache** of the apostles, this being of course, the body of teaching the apostles had received from Jesus; (2) they were adhering closely to the **koinonia** or the fellowship, which means that they became by knowledge and practice a part of the brotherhood of believers; (3) they were giving strict heed to the breaking of bread, which means that the new converts were taught by means of the Lord’s Supper the significance of the Lord’s death; (4) they were adhering closely to the prayers, meaning that the new converts were taught how to pray and learned the secret of individual and corporate communion with God. Manifestly the apostles believed that evangelism was not complete until people won to Christ were carefully taught the way of Christ. In this they demonstrated their loyalty to Jesus, from whom they had received careful instruction for a period of three years and who was called by them **Didaskalos**—Teacher.

This same careful concern for teaching is seen in the preparation of the church at Antioch for its great missionary venture. It is said that after Barnabas went to Tarsus for Saul and brought him to Antioch “it came to pass, that a whole year they assembled themselves with the church, and taught much people, and that the disciples were called Christians first in Antioch” (Acts 11:26). There is implied here a very close connection between the teaching done by Barnabas and Saul in the church at Antioch with the fact that the disciples were called **Christians** first at Antioch. We know that it was this period of careful teaching that laid

the foundation for the first great missionary enterprise and made the church at Antioch the new center of missionary and evangelistic activity.

New Testament evangelism rightly understood is the process by which men are made true disciples of Christ. It is necessary for one to learn in order to become a disciple—the very word **mathetes** (learner) suggests this. Paul sees the importance of teaching in evangelism when he says: “Whom (Christ) we preach, warning every man, and **teaching every man** in all wisdom; that we may present every man perfect (**teleion**) in Christ Jesus” (Col. 1:28).

If we are to recapture the meaning of New Testament evangelism and commit ourselves to its requirements it is demanded of us that we shall instruct men fully in the way of Christ when we win them to an acceptance of him.

The Revival Method of Evangelism

S. L. Stealey

The best and most recent study of the history and the future possibilities of revivalism that I know of is W. W. Sweet's **Revivalism in America** (Scribners, 1944). It is an indispensable book for anyone who would thoroughly explore the potentialities for today and tomorrow of this method of evangelism.* Dr. Sweet seems quite certain that the old type of revivalism can no longer meet religion's needs as it once did, especially among the larger and long established denominations. The only notable exception to the decline of the power of revivals among such groups says the Chicago professor is the Southern Baptist Convention. Undoubtedly he is right. Revivalism, for the present at least, for good or for bad, is on the wane except among the innumerable revivalistic sects and in the Southern Baptist Convention—and there are some signs in some sections that even among us “protracted meetings” are dicountenanced.

The plain statement of the facts raises immediate and significant questions. Are Southern Baptists simply behind the times? Will we soon follow our sister denominations and starve revivalism out? Or are we fundamentally right, and therefore obligated to hold the course until old allies realize their mistaken direction and return? Are there peculiar characteristics of our territory that are conducive to the success of revivalism. If so, will these conditions or characteristics change and force us to change too? If we give up revivalism, is there a better method of evangelizing? What are the causes, anyhow, of the decline? May methods of revivals be changed to meet new needs? If so, what changes are necessary? Are we in a rut? Is it possible that revivalism itself could be revived so as to bring an enlarged Christian message to the masses? Why have the sects been so phenomenonally successful with revivals at the same time the older denominations have been discarding them?

* For an apt appraisal of faults and possibilities see also A. M. Bailey: **Evangelism in A Changing World**, Chap. III.

These questions and dozens more bombard the mind immediately when it comes within range of the problem of revivalism in our day.

History in Europe

An enlightening approach to any problem is to review its history. The clearest perspective is the historical one. It sets forth in clear light the weaknesses and strengths, the vital and the decadent features of the subject against a background of causes and conditions. The line of the past is a good base from which to project the line of the future.

An appeal to the masses marks the work of the earliest church in Jerusalem. Jesus himself frequently directed his discourses to crowds. It must have been worthwhile even though he knew what was in men and would not commit himself wholly to the multitudes. On the day of Pentecost Simon Peter delivered the first mass evangelistic appeal. If this method of the Jerusalem church be taken as the prototype of revivalism, its details should be carefully noted. There were four steps for the convert, not two, as Dr. W. O. Carver has long insisted. Dr. Carver sees in Acts 2: (1) believing, (2) baptism, (3) continuing steadfastly in the Apostles' doctrine (teaching or indoctrination) and in (4) fellowship, communion, prayer. To follow the first two only is to fall far short of the goal. The genuineness of the beginning of the Christian life is tested by the succeeding steps and by the ending.

After New Testament days we catch for centuries only glimpses of any revivalistic methods that are worthy of the name. Missionary activity was great and baptisms or sprinklings many but the technique of the Catholics was tied up with state-church relationships that took little note of real evangelism for the individual either by way of personal instruction or by sermons to the masses. The nearest approach to revivalistic evangelism was probably made by Patrick and the Scottish monks.

The came "the troubadour of God," Francis of Assissi (1182-1226), and his early Franciscan brothers who went to the common people with songs, messages, sacrificial lives.

In lands darkened by formal and ceremonial Christianity they flamed as evangelists of God. Their pattern of revivalism was not our current pattern but they marched through towns carrying banners, singing, and teaching their simple faith.

After Francis came Tauler in Germany (1300-1361). He preached only after earnest prayer and seemed in mystic communion with God. People swooned, fell down in trances, became hysterical, much as during later American camp meetings. He admitted converts to communion immediately after each sermon and leagued them together in prayer circles for "prayer meetings." A revivalistic spirit pervaded these meetings for more than a hundred years. The prayer meeting idea seems to have been born with Tauler.

The Reformation brought little revivalism among the churches that became established—the Lutherans, Dutch and German Reformed, the Presbyterians and the Church of England. Among the Anabaptists, however, and later among the Pietists and Moravians, the revival spirit and method made brief headway. Hubmaier, preaching on the Bible as the only safe guide, baptised several thousand individual believers during the last few years of his life (1525-28). The pedobaptists, both Catholic and Protestant, with their state support and fixed patterns quickly reduced these democratic preachers of individual judgment on Scriptural matters to a few scattered remnants. It must be said that many of these Anabaptists went to fatal extremes in both theology and social teachings. That is a danger that full religious toleration and emphasis on the individual must ever run.

As far as Europe is concerned revivalism has ever been weak, sporadic, largely unsuccessful. Probably society has been too static and Christianity too thoroughly institutionalized to permit the individualistic spirit and appeal of revivals. Revivalistic sermons by Wesley and Whitefield, about 1740, stirred England mightily in a day of deep decadence but many of the typical features of American protracted meetings were totally lacking.

In America

Revivalism in the usually understood sense is as American as the Mississippi River. The feeble success that attended the efforts of the Anabaptists, the Moravians, and the Pietists on the continent enlarged in England under the leadership of Wesley and Whitefield and became a mighty force in the full, free vigorous life of America from the 1720's to the 1920's. The names of Theodore J. Freylinghuysen, Jonathan Edwards, the Tennants of Log College fame, George Whitefield (who came to America seventeen times), Samuel Davies, Samuel Harris, Daniel Marshall, Francis Asbury, Alexander Campbell, C. G. Finney, Dwight L. Moody, Billy Sunday, R. E. Torrey, and George Truett are as important to the making of America as are the names of our thirty-two presidents. And every one of them was a revivalist. They deeply affected the old churches from Europe, and they virtually built the Baptist and Methodist denominations.

Along with the men should be remembered the movements that swept the nation from Colonial times until the days of Moody and Sunday. The Great Awakening from 1740 to 1770 adapted rigid Calvinism to evangelism so that the responsibility of the individual man to God overshadowed the categorical emphasis upon election and predestination. The warm-hearted appeals of the revivalistic preachers scandalized the conservative elements in the established churches and brought about splits in nearly all denominations. This appeal to the common man was more than the dominating classes could endure. New churches by the score were organized, most of them New Light or Separate (revivalistic). Preachers had to be provided quickly for these churches. The people chose men of their own sort and thus a new leadership grew up. Its influence over the multitudes for democracy and toleration in religion and government is seen in the fight of Virginia Baptists and Presbyterians for religious liberty and for the American Revolution.

These preachers from and to the common folk were often not college men. They were accused of coarseness, emo-

tional excesses, disturbing the peace and a dozen other irregularities by the socially prominent folk who had control of the institutionalized churches. Still they persisted with the numerically overwhelming poorer class, raising their morals, and thereby their educational and economic status. Enough educated ministers had heard the call of the needs of these formerly neglected multitudes to provide incentives for an educated ministry and colleges grew directly out of the revivals.

The American Revolution brought, as war always does, a let-down in religion and morals. This reaction from the Great Awakening produced, about 1800, an "equal and opposite reaction" in the form of the Frontier Revival. This revival was strongest by far on the new frontiers that were being established west of the Alleghenies. Here again multitudes of moving, unchurched, common people were won by evangelists who appealed to their emotions, chiefly that of fear. But the turbulent frontier was tamed by these farmer-preachers who had come over the mountains from their peoples' churches in the East, churches that had been started during the Great Awakening. Here again there were splits between old and new lights, the Cumberland Presbyterians (revivalistic) in their separation from the older presbyteries east of the mountains being an outstanding example. These frontier revivals were the direct causes of the establishment of scores of colleges of all denominations. The converts set the religious tone of the middle states that persists strongly today. The individualism which was such a strong characteristic of the frontier provided especially fertile soil for Baptists, who came over in greater numbers from old southern states than from New England and the middle Atlantic states. The camp meeting and big Baptist associational meetings developed at this time.

The third revivalistic movement may well be called the City Revivals. As the country in general settled down the old revivals died down, but about 1875, following the War between the States, there came a phenomenal migration to the cities, due to the fast development of manufacturing and industry. Our cities attracted migrants from rural

America and immigrants from Europe. Again countless thousands of poor, common people were on the move, independent in spirit and largely disconnected from old ties. Again vice and immorality threatened to inundate these new "frontiers" and again revivalism arose to meet the issue. The gaudy and spectacular appeals of amusement and vice racketeers were met by the spectacular methods of vocational evangelists like Moody and Sunday and Sam Jones. These have now passed, and with them the intense local revivals in many city churches.

In place of these great revival sweeps we now have the revivals of the sects and of esoteric evangelists from established denominations, along with the annual church revivals among Southern Baptists chiefly. These revivals among our churches have persisted, often with little change in methods, from the days of the great Frontier Revival. It must be admitted that they show tendencies of waning in power and results. The revivals of the sects, on the other hand, aiming with appealing methods as they now do at the migrant war workers in cities like Detroit and at industrial areas like the Piedmont in the Carolinas and Virginia and at mountain folk and sharecroppers, are astoundingly successful in spite of the jibes and accusations of the more established churchmen.

Lessons from History

The lessons to be appropriated from the history of revivalism seem to me to be these:

1. People that strive to adhere closely to vital New Testament religion—the church in Jerusalem, the brotherhood of St. Francis, the followers of Tauler, the Anabaptists, Methodists in England, and the new light and separatist (on grounds of revivalism) groups in America—all have felt the need of revivalistic evangelism.

2. When countries and communities become firmly settled there is a strong tendency for all social groups, including the religious groups, to become static. Revivalism with its vital, personal, immediately applicable messages is the tested remedy for this deadening condition.

3. Settled communities tend to foster institutional churches, churches in which membership is almost a birth-right. The church comes to be viewed as a saving institution rather than as an institution for the saved. Such churches are composed more and more of the upper social and economic classes and these classes tend to combat extension of membership to the common class and any emphasis on the emotions.

4. Revivalism has ever been most successful among migratory populations such as characterized the early settlers of America from Europe, the settlers of the western frontiers, and the millions who flocked to the cities in boom days. This is significant for the immediate present because there is a tremendous movement to population during war-time. Postwar days will likely find millions of dislocated individuals in our communities. This opportunity for revivalistic evangelism simply must not be overlooked.

5. Revivalism, because it is usually opposed by the settled classes, frequently splits churches. Often this has been conducive to the establishment of new churches in needy fields and is, therefore, not altogether bad.

6. Revivalism has up to now directed its messages to the individual and to personal salvation. Many, if not most of the "respectable" denominations on the other hands have for twenty years or more laid stress upon such social issues as world peace, democratic government, and social reform. Granting the value of these, it should be recognized that they have not yet been blended with revivalistic power. Emotional strength is lacking.

7. The weaknesses and dangers of revivalism are many. This fact does not condemn them automatically; everything in life is dangerous and subject to excesses. For the sake of brevity these weaknesses are listed without discussion.

- (1) Professional evangelists go to excesses in high pressure finance, reducing the influence of the pastor, vitriolic attacks on church members.
- (2) Too much attention to numbers and statistics.

- (3) Excessive emotionalism. (Some is quite proper.)
- (4) Lack of follow-up with teaching and fellowship.
- (5) Staged public demonstrations, usually with presentation of gifts for the evangelist.
- (6) Too narrow subject matter. Only a few phrases of Bible truth are preached, e.g. salvation without service, health, ethics, security. (The sects usually play up one or two of these exclusively.)
- (7) Revivalism frequently becomes crude, fostering disorder, confusion, ugliness, prejudices, and class antagonisms.
- (8) Showmanship may easily displace sincerity.
- (9) Professionalism, even in pastors who go out frequently for meetings, often develops to the hurt of vitality and sincerity.

The Future

Changing the wording of the questions with which we started: Shall we Southern Baptists continue to stress evangelism through revivals? Categorically the answer is Yes. We should not only continue, but we should analyse, improve, and enlarge our efforts. I for one am strong to assert that we should hold our course until sister denominations realize their mistake in leaving it and return to it. This for several reasons.

The first reason we should continue is that revivalism has for hundreds of years now been the most successful method of securing individual belief and commitment and of reviving the personal interest of those already in churches where the tendency to staticism and mere nominal Christianity is quite human and understandable, but deadly nevertheless. This is not to say that a better way of accomplishing our purpose may not be found; it is only to say that such a way has not yet been found and that we would be very foolish to forsake the old before the new is tried.

A second reason for continuing is that the type of our population in the South is better adapted than that of any other section of our nation to this method. The South is still largely rural. Almost eighty-five percent of our Bap-

tist churches are in communities usually classed as rural. The new sects and denominations like Church of God, the Pentecostal Holiness and others are daily proving that great masses of our rural population respond to revivals. A hundred years ago we Baptists and Methodists were similar in social status and in revivalistic methods to these new groups. There is no more reason to suppose that the method is not a good one to call underprivileged people and set them on the upward now than there was then. Shall we who have risen forget those below?

Also, since the war began hundreds of thousands of our southern people have flocked to war industry centers. They are closely comparable to the folk whom Moody, Sunday, Jones and other reached fifty years ago. Other methods are not reaching them, but the methods of revivalistic sects again are showing great success. We may well take note.

A third reason for continuing and revitalizing our revivals right now is that we Baptists are given an unparalleled opportunity to state our distinctive principles enthusiastically and fittingly. The masses are being bombarded continually by proponents for national and world ideologies. Our principles of believers' baptism only, congregational government, the individual soul's sufficiency before God, and baptism by immersion are peculiarly worthy of being given to the people as basic ideals of Christian democracy. Single Sunday sermons are not as effective and do not reach as many people as series of revival services.

Another strong reason for continuing revivalism is that this is the most effective way of recruiting new strength for the future. Unless converts from the masses of the "great unwashed" and the underprivileged are continually introduced all churches alike tend to die of top rot and dry rot. The early churches won out over the Roman Empire by continually drawing up leadership from the masses through democratic processes. Baptists were a torpid sect in America until the great revivals produced a vigorous indigenous leadership among the neglected common people. Our best men and best efforts should be directed to the millions of almost disinherited folk in the South. Here is a real

challenge and test for deep conviction and unselfish service on the part of our strongest leaders. Such service is the best way to "go out into the highways and hedges and compel them to come in."

My final word concerning the future of revivalism is a warning against complacency and staticism. Revival evangelism must increase its methods and enlarge its vision. The regular "August meeting" (or any other set time) for an invariable two weeks, and pointed at the double objective of castigating the sins of members and baptising converts should be checked upon and challenged. Several shorter series—three, four, or five days—would likely do much more good, or at least prove excellent auxiliaries to the "big meeting." Each separate series could put revivalistic enthusiasm behind such truths as Christian education, stewardship, Christian ethics, or the Bible truth upon any needed topic. A strong church could leap class walls if it would by sending their own pastor to neglected areas almost within shadow of the church walls. Missionary giving for foreign parts can never substitute for such immediate personal service. The revival services of a church can be used, if we will think and plan, to forward every cause and activity of the church. Revivals are the tested spearheads Christian advances, including missions and education.

Yes, we need more and better revivals led by more and better men.

The Total Objective of Christian Evangelism

O. T. Binkley

Christian evangelization may be defined as the bringing of the gospel of Jesus Christ to bear in saving power upon the lives of people. Its purpose is to put men, women, and children in touch with the living God who came in Jesus to seek and to save that which was lost.

I

The Gospel of John interprets the objectives of Christian evangelism in terms of life. It emphasizes the affirmation that "In him was life; and the life was the light of men" (John 1:4). It asserts that the purpose for which it was written was "that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20:31). And it records Jesus' own clear statement of the object of his evangelistic mission, "I am come that they might have life, and that they might have it more abundantly" (John 10:10b).

The supreme purpose of Jesus was to bring to men the gift of life. According to Professor Moffatt's translation, Jesus said, "I have come that they may have life and have it to the full." The life he came to impart is eternal life. It comes from God and achieves its fulfilment in a filial relation to God. It is the life which is abundant, not in material possessions and self-love and social approval, but in fellowship with God and man.

The gospel of Christ carries the assurance that God has a purpose for the organized life of his people. He is creating a redeemed humanity whose members obey his will and live their lives in a glad confession of Christ as Saviour and Lord. The life which the New Testament portrays is not merely that of individuals but of a fellowship of believers, the family of God's children, in which each member shares the meaning and may contribute to the welfare of the whole.

II

It is the function of Christian evangelism to influence individuals to accept God's offer of eternal life. The new

life in Christ Jesus is the work of God's grace. It is received by faith and it expresses itself in service. It is God's workmanship, "created in Christ Jesus for good works" (Ephesians 2:10).

The total objective of Christian evangelism is as wide as the redemptive purpose of God.

1. The primary aim is the conversion of the individual to the Christian life. Christian evangelism rejects the false assumption that somehow we can get a Christian social order without getting truly Christian men and women. It acts upon the conviction that the heart, out of which are the issues of life, must be changed. The gospel of Christ is the power of God unto salvation to every one that believeth. A genuine experience of Christian conversion releases the power of God unto the salvation of the believer.

Christian conversion is more than the maturing of religious convictions under the influence of Christian nurture. It is a turning of the life to God for deliverance from sin and a reflective decision to seek first the kingdom of God and his righteousness. It is an act of repentance and an act of faith. It is a change of mind with respect to sin, an opening of the heart to Christ, and a commitment of the whole life without any selfish reservations to God.

This vital experience of sincere surrender to God's will awakens in a person the awareness of a great emancipation from the law of sin and death and the assurance of divine forgiveness. It delivers him from regret concerning the past and from anxiety concerning the future. It gives his life unity and power and a sense of belonging to the family of God's children.

2. The purpose of Christian evangelization in the power of the Holy Spirit is to produce transformed individuals whose attitudes are in harmony with the mind of Christ. True conversion involves a profound change of the attitudes which constitute one's character and mode of life. It is a change from the attitudes of indifference and hostility to an attitude of supreme devotion to God. It is a change from the attitudes of pride and vindictiveness to the moral attitude of good will toward other persons. It is a radical change

from a self-centered life to a God-centered life. This experience of spiritual transformation creates a clean heart in man and renews a right spirit within him. It is the only way to get men of good will who are at one with God and with one another.

The religion of Jesus is totalitarian in its principle of devotion to God and in its central ethical imperative. It says, "thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength," and, "thou shalt love thy neighbor as thyself" (Mark 12:30-31). These commandments speak to the whole life. They comprehend every area and relationship, every interest and aspiration of man. They are an adequate directive for every person who answers Christ's question, "Wilt thou be made whole?", affirmatively.

A person is not truly and completely evangelized until he has the Christian attitude toward God, toward other persons, toward himself, and toward things. It is part of the task of the Christian evangelist, in harmony with the practice of Jesus, to influence individuals to examine their moral attitudes. Here are searching questions for self-examination. Do you have an attitude of reverence, trust, and self-surrender toward God? Do you know how to forgive and to pray for persons whom you dislike and whom you fear? Do you have contempt or understanding love for members of other races? Do you really care for lost souls in your own family and in other social groups? Do you measure your life by the abundance of the things which you possess? Do you love Christ more than any earthly possession or pursuit? Do you seek first the kingdom of God and his righteousness?

It is true that the Christian lives in a world in which he may be insulted and even injured by a fellow-man, in which he may be conscripted by an oppressive government, and in which he feels the pull of an environment heavily loaded with fear, anger, lust, and greed. But he lives in this world in the power of the kingdom of God which he has received in the attitude of a little child. He lives in this world in the spirit of one who has been born from above. He refuses

to adopt the attitudes of insincerity, cruelty, and covetousness. He lives in peace with God and in coöperation with men of good will.

3. Christian evangelism at its best answers two questions, "What must I do to be saved?", and, "Lord, what wilt thou have me to do?" It produces transformed individuals who express their moral attitudes in Christian action. It rejects the false assumption that there is no vital and necessary connection between personal salvation and social responsibility. It emphasizes the relation between conversion and right living and stresses the fact that the Christian has moral responsibility in solitude, in the family, in the church, and in the state.

It is time to get rid of the false antithesis which sets personal salvation over against education and social action. The Christian life includes rescue and nurture, redemption and service. The First Epistle of John presents three tests of the validity of Christian experience: the test of belief (4:2-3), the test of brotherly love (4:7-8), and the test of ethical conduct (2:3-4). "And hereby we do know that we know him, if we keep his commandments."

In this country Christian evangelism has exerted a profound influence upon social thought and action. It has awakened in many persons "a passion for righteousness, and for the spread of righteousness, conceived as a cosmic demand" (Hocking, **Living Religions and a World Faith**, p. 26). It has inspired social reform, missionary interest and activity, and a resolute purpose to bring Christian ideals to bear more effectively upon the ills and evils of American society.

Evangelism has produced Christian personalities, men and women of spiritual power and good will, who related ethical principles to the vital issues of American life. For example, Charles G. Finney, an evangelistic preacher, proclaimed the conviction that slavery is morally wrong and exerted a powerful influence upon the anti-slavery sentiment. Jonathan Edwards had taught that disinterested benevolence is an attribute of God. Finney made a practical application of this teaching. He declared that God is

the God of good will, that he expects his children to participate in disinterested benevolences, and that this places Christians under the moral obligation to work for the elimination of human slavery (Barnes, **The Antislavery Impulse**, 1830-1844, p. 78. McGiffert, "Charles Grandison Finney" in **Christendom**, Autumn, 1942, p. 501).

It is not enough to celebrate the moral victories of the past. We must come to grips with the ethical issues of our day. Let us not forget that Christian morality is essential for the solution of the tensions and problems of contemporary American life and that the Christian religion is necessary for the maintenance of Christian morality (Garvie, **Can Christ Save Society?**, pp. 177, 248).

The charitable impulse has natural roots in the parent-child relationship and in sympathy for the weak and the distressed, but its refinement and extension in western civilization have been due in the main to the Christian religion. The dynamic of social service and of social reconstruction is ultimately to be found in the living God who has revealed his character and purpose in Jesus Christ and who instructs his children in the weightier matters of the law, namely, justice, mercy, and faith. The gospel of Christ has power to save individuals and families from a materialistic philosophy of life and from the destruction and despair to which it leads. It has to do with the salvation of the soul and with the very foundations of civilization. To neglect it or reject it would be morally inexcusable and spiritually disastrous.

III

The objective of the Student Volunteer Movement, "The evangelization of the world in this generation," deserves fresh and serious consideration. Dr. K. S. Latourette says that in the new era in the world-wide Christian enterprise evangelism must be continued and enlarged. He insists that the evangelization of the world in this generation is as much of an obligation upon Christians of the coming era as it was on those of the old (Latourette, **Missions Tomorrow**, p. 157). And he is convinced that the problem of war, the problem of

race conflict, the problem of economic injustices and maladjustments, and the problem of maintaining religious liberty in the modern world cannot be evaded or ignored by Christians who bear the name of the Prince of Peace.

The plain meaning of the words of the Great Commission (Matt. 28:18-20), the world's need of Christ, and the facilities and the resources for international travel and communication indicate the inescapable obligation of Christians to spread the saving knowledge of Christ to the whole population of the world. The fact that the vast proportion of mankind is still untouched by the Christian message, the display of moral cynicism and ruthless cruelty which has threatened to engulf civilization, a realistic view of the consequences of sin and irreligion in American society, and the existence of large groups of neglected individuals here in the South who are living and dying in a state of alienation from God reveal the urgency and the significance of the task.

It is a serious mistake to assume that economic power, military skill, scientific knowledge, and political wisdom will resolve the radical disharmonies in human lives and solve the problems of society. The regenerating power of God released through transformed lives of sacrificial love and moral integrity is the only adequate remedy for modern man's predicament.

Christian evangelism in the new day, however, must be grounded in a better understanding of the Christian message, of human personality, and of human society. It must relate the whole gospel of Christ to the whole of life and produce transformed personalities who know the ethical content and the theological insights of Christian faith and who seek first the kingdom of God and his righteousness. May God help us to be fit instruments for the Holy Spirit as he makes an impact upon the spirits of men and women in our generation. May we have a vision of God in Christ that will bring us to our knees in confession and adoration and to our feet in heroic Christian action.

Evangelism and The Modern Mood

By H. C. Goerner

Christianity can never wholly escape the pervasive influences of the generation in which it lives. Each age has its characteristic mood. In some generations it may seem the natural and accepted thing for men to become Christian. In a different generation in the same locality the atmosphere may have changed entirely. Evangelism, as all other phases of the life of Christianity, is inevitably influenced by the spirit of the times. The evangelist must take account of the contemporary mood, whether it be helpful or otherwise.

There seems to be common agreement that we are living in a day which is increasingly favorable for evangelism. John R. Mott in 1938 writes of a "rising tide of evangelism."¹ A. W. Blackwood in 1942 hears from the churches of all Protestantism "a call for the winning of souls."² S. M. Zwemer records in 1943 the evidence that throughout the land there is "a new sense of the need for evangelism."³ The very appearance of these and other books on evangelism which have come from the press in recent months marks a significant change in mood in our generation. This seems to be true around the world. It is especially true in the United States.

The mood of American Christianity in the late twenties was highly unfavorable for evangelism. A liberal type of Christianity was in the ascendancy in most sections of the country, and even the more conservative South was beginning to feel its influence. Many elements made up this liberal attitude, which with variations was fast becoming the popular and commonly accepted position of "intelligent Christians." The total effect of this theological and cultural view was to minimize the sense of sin, the need of regeneration, and the urgent mission of Christianity in the world.

Biblical criticism in its more radical forms had been widely accepted, with a resulting sense of the untrustworthiness of the Scriptures. Comparative Religion had developed along lines which characteristically accentuated the values

1. **Evangelism for the World Today** (Harper and Brothers), p. 3.

2. **Evangelism in the Home Church** (Abingdon-Cokesbury), p. 11.

3. **Evangelism Today** (Revell), p. 11.

and obscured the evils of non-Christian religions, creating a false impression of general agreement among all the great religions and obliterating the lines of distinctiveness in Christianity. The theory of evolution had been uncritically accepted and applied to all realms of life, with a resulting conviction that social progress was automatic and inevitable and that the individual needed, not conversion, but progress in evolutionary development. The new psychologies had blandly explained conversion in terms of complexes and centers of integration, seeming to rule out the necessity for any divine incursion into human nature. Radical conversion was to be entirely replaced by Christian nurture; religious education took the place of the revival meeting. Science was glorified as the method of advance in all realms. Religion must be made scientific. The social sciences were developing ambitiously and Christianity must follow the newest pattern. A newly awakened sense of the social implications of Christianity, over-emphasized at the expense of its individualistic aspects, led to the exaltation of "the Social Gospel" as the essence of Christianity.

The evangelist who, true to the New Testament, was insistently proclaiming the fact of sin, the need of repentance and salvation, the power of Christ, and the hope of eternal life, was therefore like a voice crying in the wilderness. The highways of humanity seemed to lead in other directions. The mood that was "modern" in 1929 was a mood inimical to evangelism. But the last fifteen years have seen tremendous changes.

The change of mood in America has come about in two stages, one prior to American entrance into the war (Pearl Harbor) and the other since that event. The second stage has been mainly an accentuation of elements in the first, but some new factors are present.

As early as 1930 the mood of American Christianity was beginning to change. Perhaps the economic depression was the first tangible cause of change. It forced at least a fraction of the people to question the philosophy of inevitable progress which had been so commonly assumed. After all, things were not getting better and better day by day in

every way as the human race moved on toward Utopia! After all, there were evils in the world, if only the evils of poor distribution of material goods. Modern science had helped solve the problem of production, but seemed impotent in the face of the problem of distribution. Could something else be needed? Certain individuals, robbed for the first time of their sense of economic security, may have felt for the first time their need of God.

Besides internal problems growing out of the depression, there was the disquieting news of what was going on in the rest of the world. Day after day it became more difficult to live in that rosey-hued world of liberalism in which there was no sin, no evil, no need of conversion, no radical need of God. In 1933 Hitler began his rise to power. Few understood the full significance of the events announced in the newspapers, but a growing uneasiness was felt. The world was not supposed to be like this! Hitler must not have read the liberal blue-print for a Utopian society! Italy's Ethiopian campaign brought new evidence of human depravity to a world that had agreed that the doctrine of depravity was "old-fashioned." 1937 saw the actual outbreak of war between China and Japan. It seemed faraway, and we wanted to accept the Japanese explanation of the "incident"; yet it dragged on and became more and more alarming. 1939 brought Munich and European warfare. America was stunned into a realization that she, too, might be drawn into the conflict. Where, oh, where was the lovely world of sure upward progress in which we had lived a few years before?

Even as the American mind began to grapple with the ugly facts of economic depression and growing military aggression, facts which would not fit into the pleasant philosophy of liberalism, a new set of ideas was introduced in this country from Europe. Ordinarily the American mind would have scoffed at these ideas. But the growing sense of crisis forced even the most liberal of American Christians to pause and ponder this new "Crisis Theology." For it had been born out of tragic conditions in Europe just following the last war, which now were being paralleled in area after

area of the world. It provided a philosophy, yea rather a theology, in which stark realism was the chief ingredient. It was not merely a return to threadbare creedal orthodoxy, but a rediscovery and restatement by erstwhile liberals of the distinctive Christian truths about God, man, sin, and redemption. The name of Karl Barth was foremost among the continental exponents of the new views, but Emil Brunner, Paul Tillich, Karl Heim, Richard Kroner, and many others were saying and writing essentially the same things. Their works, mostly in German, began to appear in English translation about 1932, and met an immediate response of intense interest and mingled wonder, assent, and resistance.

The Crisis Theology was specifically a reaction against Modernism, a return to the Bible and to the Reformation theologians, Calvin and Luther. It was a restatement in intellectual terms by intellectual men of the essential Christian truths, particularly those truths which are at variance with the liberal philosophy which had prevailed a few years earlier. Over against the liberal doctrine of divine immanence, which saw God in nature and in man, the Crisis theologians proclaimed divine transcendence, putting God in heaven and man on earth with an infinite gap between. Over against the liberal doctrine of human goodness, which saw man as the crown of an evolutionary process pressing on to perfection by sheer force of his inward urge, the Crisis theologians labelled man as utterly depraved and totally devoid of even a spark of divinity. Against the liberal exaltation of human reason, the Crisis theologians declared that man was totally incompetent to know God by use of his reason, and could be saved only by a divine incursion of grace. Against the popular view of comparative religionists, according to which all the world religions were roads leading to a knowledge of God, the Crisis theologians protested that the Christian revelation was utterly unique and the religions of the world all impotent to bring men to God. Far from adopting the liberal method of rendering Christianity acceptable by showing it to be reasonable, the Crisis theologians declared that Christian truth is not reasonable,

but paradoxical; that it cannot be understood, but can only be believed, accepted on faith.

Books setting forth these radically reactionary views were read by thinking Americans with growing soberness and conviction. The point-of-view was further enforced by a series of international gatherings in which representatives of American liberalism met face to face with exponents of the new Crisis Theology. At Edinburgh and Oxford in 1937, and again at Madras in 1938, the strong theological statements of Crisis dogma went far to set the tone of the entire session. From these meetings liberal American Christians came home in a chastened mood, while conservatives returned strengthened in their convictions and rejoicing that allies had appeared from an unexpected source to help them check the strong humanistic, pragmatic trend in American religious philosophy.

It is too much to say that the Crisis Theology has been accepted by American religious leaders. It has not been accepted in whole. But it has served as a needed corrective, and American Christian thought has swung strongly to the right. An American Neo-orthodoxy has taken the place of the old Modernism. While still liberal, it is much more realistic in its views of God and man, of history and of redemption. It has affected the pulpit, the religious press, and the man in the pew. As a result, there is a very different atmosphere. In the eyes of those who are truly modern and have kept in touch with this latest and most vital movement within Christianity, the old radical Modernism has been weighed in the balances and found wanting. A new Christian orthodoxy is commending itself to thoughtful men. It is an orthodoxy which specifically recognizes the spiritual need of man and the indispensable place of the Christian revelation which is to be proclaimed by witnesses and accepted by faith. Evangelism is an integral part of such a view.

Since the entrance of the United States into actual warfare in 1941, there has been a continuation and accentuation of the processes just described. Other factors have been introduced, however, some of which are not conducive to

evangelistic success. Evangelists and pastors generally agree that soul-winning is not easy just now. Perhaps the greatest difficulty incidental to the war is preoccupation. People are preoccupied both physically and mentally. War work actually keeps many from church services, and those who go are tired and harried. Worse still is the mental preoccupation, which seems to leave little room for thinking of anything except war jobs and distant loved ones.

Another wartime deterrent to evangelism is the terrific competition which national recruiting offers to Christian recruiting. Evangelism is recruiting for Christ. The evangelist calls for men and women to join a cause, to make a sacrifice, to place themselves under orders. Actually the cause is greater, the sacrifice more complete, and the orders more life-embracing than those involved in military service. But it is not easy for the evangelist to make this plain. It is difficult to present Christianity in terms that truly challenge during a time when men are responding to a national challenge which is so very concrete.

Partially offsetting these difficulties inherent in wartime evangelism are certain advantages created by the very mood of our day. There is the soberness and mellowing born of separation and anxiety. There is the realization of the brevity and uncertainty of life brought to the fore by casualty reports. There are the reports of faith exercised by men under fire. There is the overpowering sense of divine judgment on sinful humanity speaking out of every tragic event of war. There is the growing consciousness that even victory will not have changed basic conditions and that something else is needed to insure permanent peace, something very much like what Jesus prescribed.

The modern mood is largely favorable to evangelism: not the shallow, emotional type of showmanship which followed the last war; but a strong, realistic presentation of the fact of human guilt and need, the answer of God in Christ to that guilt and need, and the sincere appeal for the acceptance of God's grace by men and women, one at a time, until society can be redeemed. The task is not easy; but the time is ripe.

Pastoral Evangelism

By G. S. Dobbins

Evangelism is a richly descriptive term used to characterize all preaching, teaching, serving, witnessing, the primary purpose of which is to bring to men the message of salvation through Christ. It is unfortunate that evangelism should ever have come to be thought of as something apart, and the evangelist as a professional specialist. The pastor is by virtue of his calling an evangelist. The question by which he might test every phase of his pastoral responsibility and activity is: What does it contribute to evangelism?

"Some To Be Pastors"

Paul in Ephesians declares that when Jesus ascended on high, he led into captivity a host of captives, "and gave gifts to mankind." What gifts? "And he has given us some men as apostles, some as prophets, some as evangelists, some as pastors and teachers" (Ephesians 4:11). Does this mean that Christ gave to some men special gifts in a peculiar field of service, or that he has given to mankind certain men endowed with special abilities for the performance of each of these special functions? Or do these abilities and functions represent varying aspects of the same men under different circumstances?

When we think of Jesus himself we realize that he was "one sent," that is, an apostle; that he was "a speaker for God," that is, a prophet; that he was the bringer of "good news," that is, an evangelist; that he was "the good Shepherd," that is, pastor; that he was called "rabbi" and "master," that is, teacher. Paul was not **one** of these, but all five—apostle, prophet, evangelist, pastor, teacher.

True, one of these functions may well take the primacy in the work of the typical Christian minister, but his service will not be full-rounded unless all of these functions find a place in his service. As missionary he is to be an evangelist; as preacher he is to be an evangelist; as pastor he is to be an evangelist; as teacher he is to be an evangelist. Conversely, as evangelist he will be missionary, preacher, pastor, teacher.

To what end are these gifts of Christ given? Paul replies: "For the perfecting of the saints, unto the work of ministry, unto the building up of the body of Christ" (Ephesians 4:12). By "the body of Christ" Paul means the church. The all-inclusive business of the Christian minister, whether as missionary or preacher or evangelist or pastor or teacher, is to be a master church builder. Evangelism therefore is not some occasional and separate matter, but rather denotes the spirit and aim of everything that is done by pastor and people for the health and strength and growth of the body of Christ, his church. It follows that one cannot be "a good minister of Jesus Christ" without being, in spirit and in practice, an evangelist.

The Pastor's Strategic Importance

Last in Paul's list are "pastors and teachers." To express more accurately the meaning of the original, the conjunction should be removed and a hyphen put in its place: "pastor-teachers." Jesus did not call himself apostle or prophet or evangelist, but over and over he referred to himself as pastor-teacher. The word "apostle," originally meaning "one sent," or missionary, soon came to be applied to the twelve alone. The word "prophet," or "forthteller" or "preacher," likewise has taken on a technical meaning. "Evangelist," by popular usage, denotes one giving himself to the business of holding evangelistic meetings as a specialty. "Pastor-teacher" remains as the designation of the man set apart as was the apostle, looked to as God's spokesman as the prophet, and commissioned to bring to the lost the good news of salvation through Christ, as the evangelist. In the New Testament the word "shepherd" is synonymous with the word "pastor," and the words "rabbi" and "master" are the same as "teacher." If one word, therefore, were to be singled out as denoting most fully the office of him whom Christ has called, the brotherhood has set apart, and a church has elected to be its leader, that word would doubtless be the one which Jesus used of himself, "shepherd," or "pastor."

We have said it until it has become a commonplace, "the pastor is the key." Through him the door of the church

opens and closes to doctrinal soundness, denominational coöperation, stewardship and missions, evangelism and nurture. Rarely will the spirit of a church be different from that of its pastor over a period of time. If the pastor is cold toward evangelism, the church will become cold. If the pastor thinks of evangelism in terms of an occasional revival meeting, the church will come to think likewise. But if the pastor has a deep and burning conviction that men are lost without Christ, if he is profoundly convinced that the lost can be saved only through Christ, if in his public and private ministry he constantly seeks to lead the unsaved to Christ, his church will eventually become warmly and effectively évangélistic.

The history of great spiritual awakenings proves beyond a doubt that spiritual movements, humanly speaking, arise from and gather about great personalities on fire with zeal for the winning of the lost to Christ. We are reminded at once of the early Christians, of Columban and Patrick, of Francis of Assisi, Johann Tauler, John Huss, Savonarola, Luther, John Knox, Zwingli, Calvin, the Wesleys, Whitefield, Jonathan Edwards, Finney, Moody, Torrey, Chapman, whose names remind us of high tides of Christian history. Great spiritual movements are not worked up by means of organization and device, but come from God through the instrumentality of men utterly devoted to Christ, completely yielded to the Holy Spirit, and in love with the souls of men.

The Pastor Preparing the Way for Evangelism

John the Baptist applied to himself the words of Isaiah, "The voice of one crying in the wilderness, make ye ready the way of the Lord, make his paths straight." The salvation of God comes to men over prepared paths. This preparation is likened to an engineering project in the building of a highway: "Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall become straight, and the rough ways smooth." When the low places of human life have thus been graded up, and the high places have been leveled down, and the crooked ways of men made right, and the rough and cruel paths of life

made smooth, then shall "all flesh see the salvation of God" (Luke 3:4-6).

The pastor's unceasing task is to build and rebuild this highway over which Christ can come into the experiences of men. The low levels of spiritual life must be lifted, pride must be humbled, sin must be brought to repentance, fear and hate must be overcome by love. Great evangelistic seasons do not ordinarily come to the people of an unprepared church. Evangelism seeks the birth of children into the kingdom of God, and the Holy Spirit desires a suitable birth place. Evangelism seeks to add to the family of God, and the Holy Spirit desires a worthy home for those who thus come into the divine family. Evangelism looks forward to growth in grace and character, and the Holy Spirit wants an environment in which the new-born soul can develop into Christlikeness.

There are many ways in which the pastor may prepare the way for evangelism. His Sunday by Sunday preaching is of utmost importance; his day by day pastoral ministrations are indispensable; his contacts with the leaders of his church are formative; his prayer life is fundamental; his example of continuous personal soul winning is far-reaching. When the season comes for building the fires of evangelism until they burn with cumulative warmth in a special series of evangelistic meetings, results will be largely in proportion to adequacy of preparation. Has a pastor the right to invite a visiting minister to help him in a special revival meeting for which little or no spiritual preparation has been made? Let us not forget that great victories are not won on the battlefields, but in the training camps and around the conference tables of the leaders.

The Pastor Perennially Promoting Evangelism

There are seasons of harvesting in the spiritual realm as well as in the physical. Special evangelistic meetings may well be thought of as times of reaping. But let it never be forgotten that the law of sowing and reaping holds good in evangelism: "Be not deceived; God is not mocked: for

whatsoever a man soweth, that shall he also reap" (Galatians 6:7). A worldly church will not ordinarily be transformed over night into a soul-winning church. A church marked by strife, dissension, factionalism, cannot be turned into a church of evangelistic power by a two weeks' meeting led by an evangelist. A church in which evangelism has been neglected all year has little promise of developing spiritual zeal for the lost just because the time has come around for the annual revival.

How may the pastor promote the spirit of continuous evangelism? He need not be unduly discouraged when he canvasses his membership to discover how few there are who can be depended upon to join him in the holy business of soul-winning. But always, to his joy, he will find a few. These he can gather about him, and they can go with him to the unsaved and the unchurched with their witness and appeal. Soon, to his increasing gratification, others will join the inner circle of personal workers, and those whom they win can be led, while the impulse is warm within them, to go to others and share with them their experience in Christ. The sweetest joy that ever comes to a Christian is the joy of winning another to Christ; and when men and women have once tasted this exalted blessedness they will not be satisfied with lesser satisfactions.

The simple business of promoting evangelism continuously requires no elaborate organization, no high-powered promotion. The names of the unsaved, the unchurched, the backslidden are gathered by the pastor. The best plan ever devised for securing these names is the house-to-house religious census. As much information as possible should be secured about each person to be dealt with. These names are then given, after much prayer and consideration, to those of the "inner circle" who will go under the Holy Spirit's guidance to bear witness and express the claims of Christ. While many may be led to undertake this Christlike service under the inspiration of a special revival season, it should not be occasional and sporadic, but perennial. The pastor who thus gathers about him an ever-growing number of devoted men and women who make it their regular busi-

ness to win the lost and bring them into the church will have gone far toward the solution of every pastoral problem.

The Pastor Leading his Organized Forces in Evangelism

The cry comes from many quarters that our churches are over-organized. Yet when the pastor faces the practical matter of reducing the number of organizations in his church, he draws back. Often he feels that he cannot do much with some of these organizations, but he likewise realizes that he cannot do without them. What pastor would be willing to give up the teaching ministry of the Sunday school, the training ministry of the B. T. U., the missionary inspiration and services of the W. M. U., the stewardship and enlistment possibilities of the Brotherhood, the worship leadership of the choir, the practical guidance and oversight of the deacons, the specialized helpfulness of the several committees?

Clearly the difficulty is not simply that there are too many organized activities, but rather that they lack definiteness and vitality in their functioning. No objection could be found to a Sunday school that discovered, reached, and taught people with the practical aim of winning the lost to Christ. There could be no criticism of a Training Union that sought to focus all the skills developed in its program of training in church membership on the supreme business of seeking and saving the lost. The organized women of the Missionary Union and the men of the Brotherhood never give the pastor anxiety if all their interests and activities are concentrated on the high business of evangelism. Soul-winning deacons are never "short-horn deacons." A choir singing for the chief purpose of creating an atmosphere in which preaching and worship will result in conversions will never give occasion to be called "the war department" of the church.

Pastoral leadership is at its best when it succeeds in infusing the spirit of evangelism into all these organizations and activities, and in keeping them keyed to the practice of evangelism. The pastor may be quite well assured that unless there is this evangelistic dynamic, lethargy and fric-

tion will appear. No solvent for indifference and friction has ever been discovered equal in effectiveness to a vital spirit of evangelism. Short pastorates, the bane of church life, and the despair of earnest ministers, are usually the result of one or both of these things—deadness or difficulty.

When decline comes in the church life, manifesting itself in a poorly attended Sunday school, a lifeless Training Union, a fruitless missionary society, falling off in attendance on the preaching services, decrease in giving, and the like, both pastor and people become restless. The pastor longs for greener fields, the people think their troubles would be cured under new leadership. In such a situation the door easily swings open to a church quarrel. Sadly the pastor leaves, often just when he should have been at his greatest usefulness. Had he and his church been engaged in the carrying out of the Great Commission, "beginning at Jerusalem," the tragedy of the broken pastorate might well have been avoided.

Not many churches, in fact, are over-organized. They are under-motivated. The organizations may have lost their chief reason for existence. Let the pastor lead his organized forces in fruitful evangelism, and instead of being "machinery" they will become living organisms in vital union with Christ "from whom all the body fitly framed and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love" (Ephesians 4:16).

The Pastor Guiding in Graded Evangelism

A great step forward was made when graded teaching was inaugurated. In the Sunday school of fifty years ago little attention was paid to age levels. Eventually it was discovered that nature has graded people into congenial groups and that these groups correspond roughly to chronology. Thus we have come in the church school to provide "departments"—cradle roll, beginner, primary, junior, intermediate, young people, adult. Another advance was made when the principle of gradation in worship was introduced.

In the Sunday school and Training Union departments, and in the organizations of W. M. U., old fashioned "opening exercises" and "devotionals" have largely been displaced by carefully planned programs of worship suited to the capacity and means of the several age groups. Likewise, great gain was achieved when service activities were provided on the basis of ability and maturity. No pastor is worthily equipped for his task who does not have a basic understanding of the psychology of the several age group levels.

We are now beginning to see that graded evangelism is as wise and necessary as graded teaching, worship, service. The devoted pastor knows that the evangelism of children is a most delicate and difficult task. He is not willing to have the children of his church subjected to emotional excitement which will herd them into the church on "decision days" or during "revivals" when violence may be done to their personality and lasting damage to their spiritual life. The pastor must stand between the children and neglect on the one hand and their over-persuasion on the other.

The evangelistic approach to intermediates should likewise be made in the light of clear understanding of adolescent psychology. The intermediate years are always years of "storm and stress," but peculiarly is this so today. Rarely if ever have boys and girls of this age group been subject to so great strain as in these wartimes of confusion and temptation. The thoughtful pastor will want to deal with these youngsters himself, giving time and thought and prayer to helping them make the adjustment of their lives to Christ, not being content with a superficial response to the appeal to "join the church."

Young people must be dealt with, in sermon and in personal conversation, on the basis of their deep felt needs, their upsets and disillusionments, their craving for adventure and worthy achievement in the realm of the moral and spiritual. Mere fervent exhortation will fall upon cold ears of most modern youth. There must be given, persuasively and convincingly, a reason for the faith that is within us.

Adults, always hard to reach after they have settled into molds, must be studied, as individuals and as groups, with a view to discovering the spot in their armor which can be pierced with the gospel truth. The bringing of these long-neglected and case-hardened adults under the influence of evangelistic preaching becomes increasingly difficult with their absorption in material affairs in a troubled world that taxes their utmost strength to meet the multiplied demands of work, business, family, and personal responsibilities. The conscientious pastor has ever pressing upon him what the zealous evangelist may overlook—that souls are won to Christ one at a time. There is no more sacredly personal matter than the pressing of the claims of Christ upon an individual with a view to eternal commitments. Pastoral evangelism is the best evangelism because of its confrontal of the individual soul with the appeal of the personal Christ.

The Pastor Putting Science Into the Service of Evangelism

Psychology has been defined as “the science of the soul.” The word itself calls for this definition. Slowly psychology has emerged from “black magic” to its acceptance as one of the most useful of the sciences. More recently psychology has been turned to the service of religion. Many books have appeared on the application of principles of scientific psychology to the work of the pastor. Perhaps the most valuable of these studies have been in the field of pastoral counseling.

Pastoral counseling, at its best, is the old process of individual work with individuals more careful of its steps. Laboratory study of human nature has revealed many insights that are immensely useful to the pastor as he deals with persons seeking to win them to Christ. The pastor who would put these insights and techniques to the service of evangelism must realize the importance of acquaintance with the individual’s background, the necessity of gaining confidence or rapport, the significance of hidden or unconscious difficulties, the value of getting the real problem out into the open, the consequence of confession of sin, the

demand for meaning of life in terms of Christ and his lordship, the relief that comes from surrender and obedience, the process of self-sacrifice according to which is realized the "abundant life" which comes from right relationship to God through Christ under the guidance of the Holy Spirit. The pastor has an equipment of inestimable value who adds scientific knowledge of human nature to his experiential knowledge of Jesus Christ and his mastery of the scriptures.

The Pastor Summoning His People to "The Larger Evangelism"

The itinerant evangelist may consider that his work is done when the meeting is over and he has left the field. The pastor-evangelist knows that his work is never done. The special season of evangelism, which is all the more fruitful when the pastor is the preacher and evangelist, is but the cultivation for a season of sowing that leads to harvesting, and the preparation for another and more extensive cultivation and sowing leading to a still more fruitful reaping. The pastor-evangelist thus conceives of evangelism for all of life.

The larger evangelism seeks to bring the good news of Christ's salvation for every area of life. It proclaims Christ as the answer to all problems of personal living, to all problems of family welfare, to all our distressing social and economic problems, to all the problems of national and international relationships which so violently threaten the peace of the world. It boldly asserts that the gospel of Jesus Christ, with all its personal and social implications, is mankind's only way out of an otherwise hopeless situation.

The pastor takes his stand with John R. Mott in declaring that "the supreme purpose of the Christian church is to make Jesus Christ known, trusted, loved, obeyed, and exemplified in the whole range of individual life—body, mind, and spirit—and also in all human relationships." With him the pastor-evangelist agrees that "this is incomparably the most important work for every Christian." It is the service most needed and, generally speaking, most neglected. Unhesitatingly the pastor-evangelist accepts the challenge that

"the present is the time of times to lift up this whole subject of comprehensive evangelism into a place of central prominence."

We speak of a world revival of religion as the answer to the world's present desperate need. Many are praying for such a spiritual awakening on a world-wide scale. Should such a movement appear, will it find the pastors of our churches ready? May we reasonably hope for its appearance unless the pastors take the lead? Upon vital pastoral evangelism, so far as human wisdom can now discern, depends the hope of the future for a turning to Christ that shall begin at our Jerusalem and extend unto the uttermost part of the earth.

The Evangelistic Sermon

J. B. Weatherspoon

The following report by Dr. J. B. Gambrell of a sermon preached by Dr. John A. Broadus in the chapel of the University of Mississippi may serve as a springboard for this brief discussion of the evangelistic sermon:

"The text was 'One Jesus.' With a manner becoming the parlor, the preacher began to talk about the surrounding of the text. His remarks were pithy and racy, giving the settings in a way to catch attention and win sympathy for the real discussion, also to prepare the mind to receive the message. He was painting a background and preparing the canvas for the picture. The strokes of the brush were light, but the material was so well mixed that the colors were evenly and well laid. There was no break between the introduction and the sermon. The first ran smoothly into the second. Indeed, within a few minutes all thought of sermon and preacher had vanished. From the background on the canvas, there began to emerge the man Christ Jesus. He lived, walked, plucked figs, talked, wept, preached, prayed, was crucified and rose again, all before our eyes. It was really a masterpiece. The preacher's manners were those of a person pointing out the strong features of a great painting. His language was so simple that no one thought of it. He was not trying. He was captivated and enraptured by the contemplation of the One Jesus. He led in the study, we followed. The effect was as clear as the light and as soft as the dew. I was subdued and thrilled by the companionship of Jesus. He was nearer to me, more real than ever before. The distinct and lasting impression on my own heart was the strong and helpful seeing of the human and the divine Jesus—God with us.

"The sermon over, people broke away quietly, as if unwilling to break the spell. I was pastor of a village church below Oxford. A large number of the people came up on the early morning train to hear the great preachers. Among them was Mr. Taylor. He was a man of fine intelligence, excellent character and large influence, but not a Christian. Indeed, he had serious difficulties of an infidel character.

A week after the sermon at Oxford I went down to fill my appointment. Mr. Taylor met me at the train and said: 'You must spend the night with me—I want to talk with you.' In his home he told me of his hearing Dr. Broadus, and said: 'I saw Jesus as plainly as if he had been on the rostrum, and I am a changed man. I can't think of Jesus without the deepest love. I don't know whether this is conversion or not, but I can never be as I have been any more.' As he talked, the tears rained from his eyes.

It was my purpose to tell Dr. Broadus of this one result of his Oxford sermon, but it always happened that when we met it slipped away from me or else something was in the way. At Anniston, Ala., we met on the occasion of the meeting of the Alabama Convention. Being alone in a parlor, I told him about it. He rose and stood at a window with his back to me for sometime, then turned, and, with deep emotion, thanked me for telling, and said: 'What do we preach for, if not to save people?' I have always been glad the opportunity came for me to tell him the simple story.

One of the remarkable things about that sermon was the fact that it was not commonly spoken of as a great sermon at all. Many spoke of the blessing that came to them and not a few spoke of 'Dr. Broadus' talk over at the chapel.' The sermon really so clarified the atmosphere and so portrayed Christ that nobody saw anything but Jesus. That was a great sermon."

Let us look for a moment at the preacher. The remark, "What do we preach for, if not to save people?" voices the basic importance of the saving motive in all preaching. This does not mean that in every sermon the pastor should make a direct approach and appeal to the lost. The particular objectives of preaching are many, and now one, now another will be central. The main purpose of a sermon may be to instruct in some theological or ethical truth, or to lead into a deeper spiritual devotion, or to undergird men for the conflicts and adversities of life, or to give counsel in the solution of personal or social problems, or to guide in Christian

action in the church, the home, the community. And the chosen objective should receive the full force of the preacher's effort and utterance. But even when speaking directly to Christians, if there is in the heart a constant compassion and outreach for a lost world, like a strong undercurrent it will increase the urgency of his message and be felt by saved and unsaved alike. Take for example the epistolary sections of the New Testament. They were written to Christian individuals or churches to enlighten them concerning the meaning of the gospel and its implications for Christian living, to strengthen them in Christ and prepare them to bear a true and effective witness; but all through one is conscious of an outreach toward the unredeemed world beyond the church. The preaching bore the marks of an ever-present evangelistic objective, which now and again broke through in fervent words. That evangelistic saving motive must undergird all our preaching. Without it preaching will lack the deep fire. Moreover, if the spirit of evangelism is absent from the pastor's heart, from the pulpit, it cannot long survive in the church. No organization, no training, no periodical revival led by an outsider can take the place of the seeking note in the pulpit from Sunday to Sunday.

Someone not long ago, speaking of Christianity and its mission, said strikingly, "We cannot go farther until we go deeper." That is true. Be it noted, however, that in the movement of Christianity deepening and extending mutually support each other. Spiritual development and evangelism travel together. To leave off either is to cripple the other and so the whole. It takes both the burrowing roots and the freshly outreaching branches to make a healthy and fruitful tree. Preaching, therefore, in order to perform its true function must be always evangelizing and teaching, teaching and evangelizing. Often it must be directly evangelistic, aiming at the one end of bringing men face to face with Jesus Christ and his claims in such a way as to win them to accept him immediately as Lord and Savior. That is basic preaching, dealing with the basic spiritual need—the need to be forgiven, to be converted, to be saved unto eternal life. "What do we preach for, if not to save people?"

The preacher's mood also suggests the true evangelist. "He was not trying. He was captivated and enraptured by the contemplation of One Jesus." The truth which he preached possessed him. His realization of Christ and his desire to share his vision with others removed all sense of toil, and gave to his speech the freedom of a flowing stream. One thinks of Paul describing his experience on the road to Damascus, and of John in his first epistle. The evangelistic sermon has as its objective to make men see Jesus. And others will not see and be possessed unless we ourselves see and are possessed. The evangelistic mood is not that of a critic and censor, nor that of an orator demonstrating his eloquence, nor that of a scholar making men conscious of his erudition. Scholarship and eloquence and a poignant sense of human baseness will be the instruments of effectiveness, but the mood must be that of a man who has something so true, so glorious, so essential to human happiness that he cannot keep it. Evangelistic sermons have been widely criticised because the preacher so often speaks in the mood of a prosecutor, his spirit finding its most congenial atmosphere in the climate of abuse and condemnation. To be sure negative themes and human guilt must lie within the scope of our preaching, but they must not dominate. Jonathan Edwards is a shining example of how the negative and condemnatory note commands attention and excites emotion so powerfully that it tends to smother the word of grace. Most of us know Edwards for his great sermon on "Sinners in the Hands of an Angry God," although that was but the background for the proclamation of grace. It was the awakening call; awake, the people were ready for the appealing gospel. And we miss the real Edwards, the evangelist of grace, unless we hear the wonderful words of life that lay deepest in his heart. Like him we too have difficulty in being understood, and like him we find it easy to give the impression that we speak in the mood of an enemy or iconoclast. We must make sure that above the blast of condemnation shall sound the music of grace. And that will happen only as we ourselves are captivated and enraptured

by the wonder of its revelation, and speak in the mood of a savior, urgent to redeem.

This mood is a matter of the soul, not a technique. Unreality, pose is fatal. Only reality makes for inspired preaching; it alone offers to the Holy Spirit a ready instrument through which to move upon the hearts of men. Without this motive and this mood in unquestioned reality the finest sermon will be only rhetoric and oratory; with it a mediocre sermon will become the trumpet of God.

To say this is in no way to discount the sermon. A frequent criticism of evangelistic sermons is that they are poorly prepared. In many churches it is (often without reason) the custom for the pastor to preach to the church at the morning services and to the unsaved at night. And the confessed tendency is to put the best time and care on the morning sermon, with the result that the evangelistic sermon represents much less than the preacher's best in thought, organization, and expression. Basic preaching is made secondary. This tendency must be arrested if in our generation we are to prove false the statement too frequently heard that "sermons no longer win people to Christ."

The evangelistic sermon ought to possess the best qualities of preaching in form and content as well as in spirit. Notice how the reporter characterized the sermon of Dr. Broadus. It was, he says, "a masterpiece." It was the work of an artist preparing in the introduction the canvas and background for the picture, and in the body of the sermon painting the face and figure of Jesus Christ. It was a picture that interpreted Christ. It was a "study." Its language was "so simple that no one thought of it." It was so personal in its presentation that it was referred to as a "talk." It was so clear in content and purpose that "nobody saw anything but Jesus." And for all its excellences as a sermon it lost not an ounce of effectiveness! A preacher who heard said, "I was subdued and thrilled by the companionship of Jesus"; a lost man who heard said, "I saw Jesus as plainly as if he had been on the rostrum, and I am a changed man. I can't think of Jesus without the deepest love." The evan-

gelistic sermon is basic preaching; let it have the best qualities of a sermon.

In his evangelistic ministry the pastor faces problems that are not encountered by a visiting preacher or by a professional evangelist who prepares a series to be delivered at different places. The question of the frequency of evangelistic sermons requires serious attention. In one situation perhaps one service a week should be given to direct evangelistic messages; in another the evangelistic opportunity may not be so great. One pattern will not serve every church community equally well. Every pastor, the rural part-time pastor and the urban pastor alike, should study carefully his field and adapt his method for the best effect. Certainly one should not be so unrealistic as to appeal every Sunday night to the unsaved who are not there, merely because some other pastor in a different situation finds Sunday evening evangelism fruitful. It may be that Sunday morning is a better time, and that not every week. It may be that some pastors should more often combine in one sermon truths appealing to both the saved and unsaved. The important thing is that the pastor should study how to meet the needs of his field in the spirit of a seeker after souls.

Another problem of the pastor is that of variety and freshness. Not long ago a pastor said to me, "My evangelistic preaching has gone stale and monotonous; the people are not interested, and I myself have no enthusiasm for it. What can I do?" Now I might have said, "That is your whole trouble,—you have lost your enthusiasm." But that is not the heart of the matter; the trouble lies deeper. It takes something besides enthusiasm, something that will be fuel for enthusiasm, to make preaching vital and fresh in the hearts of the preacher and his hearers. Let me suggest some of the sources of vitality, freshness and variety in a continuous evangelistic ministry:

First, the pastor will find great values in a first-hand, definite knowledge of lost people in his community. My suggestion to the perplexed and discouraged friend was that he should seek friendly contacts with unsaved people in his community, learn how they were thinking, what their atti-

tudes were, what their problems, what they were looking for or criticising in religion, etc. Through personal knowledge of actual people the preacher will discover that there are many starting points and many different approaches for his evangelistic message. The message is one: Christ is the answer to every spiritual need. The objective is always the same: to bring men face to face with Christ and his claim upon them, the claim of his authority and his sacrificial, redemptive love. But lost men are different. A Nicodemus is religious but ignorant of essential religious experience; a Zaccheus is rich and apparently self-sufficient, but lonely, miserable and conscience-stricken; a Paul is zealous for God, but blind to the truth and glorious saviorhood of Jesus; a Philippian jailor is afraid of life and what it may hold for him, and is seeking security; an Onesimus is a fugitive, alone and friendless, needing a higher freedom than he dreamed of; a Felix is degrading his high position by an evil life. Some men under the burden of a bad past need to see first the forgiving Christ; others are struggling against the undertow of their daily environment and need to see first the Christ who can give strength; others are afraid of death and destiny and need to see first the Christ of resurrection and the eternal home. Some regard themselves as of no use in the kingdom of God and like lost coins need to be recovered to usefulness; other are forlorn and helpless and afraid like lost sheep and need to be brought home; others are wasted in sin and in despair of the world, and in penitent supplication are turning homeward, and need assurance of the Father's grace. There are such people in every community, different from one another, and whose problems and sins are as definite as these. And for every one there is in Christ his "missing piece," that which will redeem, repair and fulfill his life. Let the preacher find the people of his community and preach **to them** not merely **about** something, and preaching will come alive. Let him wrestle to fit the transforming truth to the unredeemed soul.

Through personal contacts and definite knowledge of actual unsaved people the preacher will always have something definite to aim at. He can take a man by the hand,

he can visualize a definite spiritual situation, he can treat particular maladies. He will no longer be like a physician who issues general prescriptions or a hunter who shoots at random. A recognized defect of much evangelistic preaching is that it attempts in every sermon to be comprehensive at the price of meeting no particular case,—the result, generalities and a sameness of approach that is soon monotonous however true the message may be. Not even the excellent sermon reported above could be preached with equal effect Sunday after Sunday. Christ is many-sided and our task is to show men that side of him that meets their conscious need, being assured that when we bring them to him he will reveal more and more of the richness of his love and power.

Again, the vitality and freshness of an evangelistic sermon vary inversely with its abstractness. This is because people do not readily understand abstract language and theoretical meanings. There must be general definitions of ideas and theoretical statements of truth. Christianity is more than a picture book. But its truth needs illustration, it needs to be bodied forth in concrete, living form. It must be spoken in the vocabulary of the hearers, which is not technical or theoretical. It must be symbolized in the imagery with which the hearers are familiar. In evangelistic preaching we are doing more than asking people to think Christianity; we are asking them to look at Christ. And all our effort is to make him visible in his relation to them, their condition, their needs. For this reason illustrations are of extreme importance. They should be simple and brief. They should bear always the stamp of truth and should be given for the purpose of centering attention on the truth. They should never be given solely for the purpose of exciting emotion. The narration of an event, or the description of a scene, or the portrayal of a person ought certainly to stir the emotions, but also to guide to the spiritual truth they are meant to illustrate. Illustrations should be to a large extent contemporary; to the biblical and historical always add something from life today. And, finally in the use of illustrations let the preacher remember that his hearers will

have no clearer or sharper view of what he says than he has. The preacher must see with a double interest what he wants other to see. And if he really sees something and is convinced deeply that it is vitally related to his gospel purpose, it can hardly be dull in the telling.

Having said this about knowing men and speaking their language with accuracy and vividness, it remains to say that the evangelistic-pastor must be a man of deep spiritual devotion and have a vivid sense of mission. Without the one he cannot realize Christ and without the other he cannot keep alive the urge to win men or to possess the truth that will win them. The sermon must have the glow of one who is "captivated and enraptured by the contemplation of the One Jesus." I have been a pastor and I know the temptation to go into the pulpit in haste and without the self-emptying prayer that makes room for the Holy Spirit; and I know the difficulty of self-emptying Sunday morning when one has been self-sufficient during the week. I know too what it is to awaken to the fact that the desire to have people join the church easily takes precedence over the desire for their eternal salvation. It takes a Christian, genuine and constant, to preach the right kind of evangelistic sermon.

And the vivid sense of mission is needed to keep the preacher forever at the task of mastering his message. The climactic summation of that message is Jesus Christ and him crucified, but it begins with the revelation of God as Creator and includes the revelation of his final triumph and eternal glory. Its focus is the Cross but within its circle is all that Christ has done and will do for our complete salvation. It penetrates life as a gospel of forgiveness and fellowship, but it goes on as divine instruction in all righteousness and ceaseless love. As one on a mission to make that message heard and understood the pastor must be forever studying his Bible, the record of its revelation, the repository of its unchanging truth. And when our evangelistic sermons are rooted in an expanding knowledge of this Way and Word of God we shall have discovered another secret of life and freshness in preaching.

Personal Evangelism

J. Leo Green

Personal evangelism is the most difficult of all forms of Christian work. Those who have tried to win men to Christ one by one know that the task is not easy. It takes more real faith and courage to face a single sinner with the Gospel message than it takes to confront a congregation. Personal evangelism is not easy. But why should it be? Plowing corn is not easy. Running a business is not easy. Ministering to the sick is not easy. In fact, all worthwhile human endeavor requires the expenditures of energy and effort. Soulwinning, the greatest work of all, is no exception. It would be contrary to the laws of God in His world if leading individuals into a vital experience of redeeming grace were easy. As in the performance of all other tasks, however, winning people to Christ becomes less difficult and more natural with practice.

Personal evangelism is not only the most difficult but also the most neglected of all forms of Christian work. More Christians fall short here than at any other point. The vast majority of the nominal disciples of Jesus never open their lips to speak to other persons about their relationship and responsibility to God (who among us is worthy to cast stones?). The question naturally arises, what is the explanation for the general failure on the part of Christians to share with others their experience of salvation?

Perhaps one reason for our failure to witness is timidity. There is a natural shyness about things spiritual which makes it painfully embarrassing for some to approach others in the name of Christ. I recall very vividly the first serious attempt at soulwinning which I made. I was a student in Mississippi College. The annual evangelistic meeting was in progress. Across the hall from my room lived a boy who was not a Christian. He was leading a rather dissolute life. One evening I felt distinctly impressed to speak to him on behalf of Christ. After passing his door several times I summoned sufficient courage to enter. We talked about everything under the sun except religion. I saw

that the time for the night service was rapidly drawing near. Greatly abashed, and almost in desperation, I arose, placed my hand on his shoulder, and said in essence: "I am deeply interested in you. I want you to become a Christian. Will you go to church with me tonight?" He agreed that he would accompany me to the service. On the way we conversed. At the close of the service he responded to the invitation with a profession of his personal faith in Christ. Joy unspeakable filled my soul! Timidity can be overcome if we seek to yield all to Him who can make us "able for anything."

Some do not witness because of a feeling of unworthiness. One day I asked a friend who had recently felt the power of Christ in his life to talk with another man about his relationship to God. I knew that he could have more influence upon him than anyone else because of a close companionship through the years. His first reply was: "I have been too great a sinner. This man knows my past life. I cannot approach him on this matter. I am unworthy." Surely no one of us is so advanced in the Christian life that he could feel worthy to introduce others to Jesus. But we have a great Saviour. He died for our sins, and we are under obligation to tell the world about Him.

Another reason for our failure to witness is the fear of making mistakes. Soulwinning is a very delicate work. There is always the possibility that one will make blunders. It is better to make an occasional mistake sincerely, however, than through overcaution never to make any effort to win those who are without Christ. Skill will come through study and practice.

A fourth reason for our failure to witness is lack of training and leadership. It is to be feared that we who are pastors do not always teach our people how to win souls to Christ, and sometimes perhaps we do not set a very good example of doing it ourselves. We are prone to spend too much time haranguing our fellow Christians about their failure in the work of personal evangelism and too little time trying to enlist and guide them in that work. The pastor is the key man in any program of personal evan-

gelism. His attitude and actions determine in large measure the attitude and actions of his churchmembers.

Other reasons for our neglect of personal evangelism might be suggested—for example, laziness, unconcern, preoccupation, formal religion. Enough has been said. It is a bald fact that the average Christian does not seek others for Christ. And it is too often true that we who are “servants of the Word” are guilty of doing many things while the main thing goes undone.

Although we fail here more perhaps than anywhere else, personal evangelism is the most important of all forms of Christian work. It is important because it has divine sanction. Jesus practiced it. He won every outstanding follower by the personal method. His early disciples relied heavily upon personal evangelism for carrying forward the work of the Kingdom. A close study of the beginnings of the Christian movement clearly reveals that it is God’s will that every believer win others personally.

Moreover, personal evangelism is important because it utilizes the church’s greatest human asset, the individual member. Not everyone can preach, but everyone can witness. The greatest power for God in this world is human personality wholly dedicated to His service.

Also, personal evangelism is important because it pays such large dividends. It enriches the experience of the one witnessing. Nothing promotes Christian growth more than personal soulwinning. It brings peace and joy and power. Further, personal evangelism elevates the entire life of the church. One has truly said: “A program of enlistment and training of all members in personal evangelism will transform any church in any community.” One of the best ways to keep a church strong and growing is to keep the baptismal water troubled. Likewise, personal evangelism extends the Kingdom. It is the only effective method of reaching the unconverted today. The unsaved are not coming to the churches. They do not hear the sermons that are being preached. They will never be evangelized unless they are gone after personally. Our hope of winning the world lies in personal evangelism. I once heard the statement: “Win-

ning one person at a time is the surest way of winning the world in time."

Southern Baptists are launching a Centennial Crusade. One of our objectives is the winning of a million persons to Christ in 1945. If we are successful in this noble venture, our success will be due in large measure to an intelligent emphasis on and practice of personal evangelism. The importance of personal evangelism in Kingdom endeavor can scarcely be overstated.

Since this business of winning men to Christ one by one is so important, it behooves us to consider some of the prerequisites of effective personal evangelism. The first prerequisite of effective personal evangelism is a vital experience of the grace of God in salvation from sin. This experience does not have to be spectacular, but it must be genuine. Before we can lead others to Christ we must know Christ.

The second prerequisite of effective personal evangelism is a love for people. It must be a sincere love. Sham is easily detected. It must be a concrete and personal love, a love that individualizes, a love for men one by one. It must be a comprehensive love, a love that is blind to color and class lines, a love that includes all. It must be a discerning love, a love that sees latent possibilities in every man regardless of his condition, a love that believes that "in every human being lies the spark of immortal beauty to be fanned into flame by one rightly directed breath," a love that can deal skilfully and tactfully with the human soul. The influence we have over people will be in direct proportion to our love for them and our faith in them.

The third prerequisite of effective personal evangelism is a right motive. We must be constantly on guard lest our efforts in Kingdom work be prompted by a disguised selfishness. A good practical philosophy for the soulwinner is: the cause of Christ first, the welfare of the hearer second, the interests of the speaker last.

The fourth prerequisite of effective personal evangelism is faith in the Gospel. I read sometime ago about a man who had a treasured copy of the New Testament. It was

considerably worn and in need of new covers. He took it to the binder. He left instructions that when the work was finished the words "The New Testament" were to be engraved on the front cover. After a time the book was ready. The owner discovered that the binder had been unable to get all three words on the cover because of the smallness of the book. Instead, he had placed thereon the first letter of each word. The result was "TNT." A very good description of the Gospel! It is high explosive! If we are to be successful in the work of soulwinning we must believe with all our hearts that the Gospel of Christ is "the power of God unto salvation to everyone that believeth."

The fifth prerequisite of effective personal evangelism is complete commitment to the task. If we would win men to Christ we must be dead in earnest. We must renounce anything and everything that might hinder. This does not mean that the Christian has to give all of his time to witnessing. Some of the best personal evangelists can give only a part of their time to this work. One does not have to give all of his time, but he does have to give all of himself. Half-heartedness will prove fatal.

The sixth prerequisite of effective personal evangelism is a clear grasp of the message of salvation and a working knowledge of the Bible. One does not have to be a theologian. He does not have to be a Bible scholar. The more he knows, of course, the better he can serve, if he is reverent and humble in spirit. But it is necessary that the personal evangelist be familiar with the elementary truths of the Gospel and with those passages of Scripture which pertain to his immediate task.

The seventh prerequisite of effective personal evangelism is tact. One has spoken of tact in soulwinning as "sanctified common-sense." So often we fall short of possible success in dealing with the unsaved because of lack of wisdom and care. Few of us go as far as the zealous barber who desired to press upon his customer the claims of eternity. As he stropped his razor, he began: "Prepare to meet thy God!" In our witnessing for Christ we ought never to cease to be gentlemen. In our approach to individuals we should not

be censorious, argumentative, and dictatorial. We should be sympathetic, patient, loving, affirmative, adapting our method to the case in hand.

The eighth prerequisite of effective personal evangelism is alertness to see and to seize opportunities for witnessing. There are opportunities all about us. Frequently we do not see them. More often perhaps we do not seize them. When introducing individuals to the abundant life in Christ becomes the dominant desire of one's life, he becomes increasingly alert to discern open doors and finds it more and more natural to engage others in conversation about Jesus.

A prime prerequisite of effective personal evangelism is the leading of the Holy Spirit. One of the first lessons the personal evangelist must learn is that it is not by might nor by power but by His Spirit that God's work is carried forward in the world. It is the Holy Spirit who convicts of sin, righteousness, and judgment. It is the Holy Spirit who performs the miracle of the new birth. It is the Holy Spirit, and He alone, who clothes us with power for effective testimony and service.

Personal soulwinning is a great work. When we consider the necessary qualifications of the effective soulwinner, the question burns within, "Who is sufficient for these things?" There is but one answer: "Our sufficiency is of God." If we have a living faith in Christ, a sincere love for people, and a willingness to do God's will, He will guide us into an effective ministry of personal evangelism.

And this is our primary business. "Uncle John" Vassar was a great soulwinner. If you have not read his life-story you ought to read it. It will kindle the fires of evangelism in your soul. "Uncle John" was not a preacher. He was a layman who was consumed with a mighty passion. He had to win souls for Christ. He would speak to men anywhere and under any circumstances. He would enter a blacksmith shop and in a few minutes would have the blacksmith kneeling with him in prayer to God. He would climb a fence, stop a farmer at his work, and press the claims of Christ. He would call on a pastor and say, "Let's go out and see if there are any lost people in your parish." One

day he entered a high class hotel in Boston. He was looking for a friend. In the lobby he saw a well-dressed lady. He approached her with the question, "Excuse me, Madame, but are you a Christian?" She snapped back, "Of course I am." He replied, "Excuse me, I didn't mean that kind of a Christian; have you ever been born again?" "Why no," she answered, "We've gotten over being born again in Boston. We do not believe in it any more." "Uncle John" pulled out his Bible, "Have you gotten over the Bible in Boston, or do you believe that some more?" "O yes, we believe the Bible, of course." He took the Bible and began pouring the Word of God into her heart. She listened attentively, and as she listened tears formed in her eyes. "Uncle John's" friend came, and it was necessary for him to leave. Before he left, however, he said, "May I pray with you?" "Yes," was the answer, "I wish you would." He knelt beside the cultured lady in the fashionable hotel and prayed for her. Her husband came in later and seeing her tears he asked, "What is the matter?" She replied, "There has been a strange little man in here. He came up and asked me whether I was a Christian and then he preached to me and read the Bible. I never felt in my life as I feel now." Said the husband, "Why didn't you tell him to attend to his own business?" She answered, "Dear, if you had been here, you would have thought that it was his business." Winning people to Christ is our supreme task. This is our business!

It has been said that on one occasion the Prince of Wales, later Edward VIII, was visiting the United States. He was entertained by a Washingtonian. The next Christmas the Prince, desiring to show his appreciation of the kindness extended him, sent his host a card. Since he did not know his host's winter address, the envelope carried on it the gentleman's name and U. S. A. In the course of time the card was returned to England with a note on it, "Cannot locate. Insufficient address." The Prince sent the card back to America stamped with his royal signature and bearing on it the words, "Find this man." The card was delivered!

So it is with our work. Our business is to win the world for Christ. All men must be reached. But from the Prince of Glory comes the mandate stamped with His royal seal, **"You get this man."**

The greatest thing we will ever do is not to preach an eloquent sermon, or to build a beautiful church, or to found a worthy institution—the greatest thing we will ever do is to lead another individual into a personal experience of redeeming love.

Evangelism Among Students

H. W. Tribble

A few years ago a new evangelistic crusade swept across our country under the banner of the National Preaching Mission. I shall never forget the enthusiasm and deep earnestness with which Dr. Truett spoke to a very small group concerning this movement as it was being planned. We were sitting around a table in the dining room at Ridgecrest. The idea that gripped him and that was passed on to us was that a team of Christian workers would visit strategic centers and important cities, preaching Christ as the hope of the world. The movement was launched, great interest was aroused, and much good was accomplished.

It was not long, however, before it became obvious that two very important groups were being overlooked: organized labor and students. It is not within the purpose of this article to discuss resultant efforts in the direction of labor, but that would involve a most valuable and timely study. The neglect of students as a group was not only apparent in the program of the National Preaching Mission; it was also obvious as a weakness in the work of the churches in local communities. For example, in one southern city where we have many large Baptist churches, I was sent one morning to speak to a high school student body. That evening one of the teachers returning home told her mother that for the first time in the years that she had been teaching in that school she had heard a minister read a passage of Scripture, take a text and preach a sermon, and lead in prayer in a regular high school convocation.

Efforts were made to remedy this oversight, and the University Christian Mission was the result. As in the first movement the plan was to take a team of Christian ministers to strategic centers, so in the second the plan was to take a team of qualified workers to university and college campuses. The response on the part of school officials and students alike was most encouraging. This seemed to be something new and worthwhile. We found that it had great

possibilities, but that it called for adjustments and modifications to meet different local situations.

As a result of this quickening of interest in evangelism among students, and in recognition of the value of many of the methods employed, the Focus Week plan among southern Baptist students was set up. Following the general plan of the University Christian Mission, a team of workers visits a school for a period of four to seven days, in which time the largest possible number of contacts with student life are made. Chapel services, class meetings, group meetings within various student organizations, open forums, and personal conferences are all used. It would require a separate article to outline the splendid results that have been achieved under the leadership of Dr. Frank H. Leavell and his colleagues in our southwide Baptist student work. Many campuses have been visited; some of them two or three times, and students and college officials alike have been enthusiastic in their expressions of appreciation of the work done. Many conversions have resulted, as well as many consecrations to Christian service.

In addition to this recent development the regular plan of evangelism followed for a long time has continued to bear fruit. Through the years Christian schools have sought to use effective preachers in winning students to Christ, and many and great have been the victories won. I have sought to focus attention upon the history of recent years in order to provide a background for our thinking concerning evangelism among students in the months ahead.

Strategic Importance of Evangelism Among Students

We are concerned here with a distinct group in our national life. They are young, studious, quite willing to face serious questions, and also quite willing to break away from conventional paths if they are convinced that such a break will be advantageous to them and to society. Three simple reasons might be advanced for giving special attention to this group in our evangelistic campaign.

For one thing, students can become the most effective evangelists. The fact that they are young and alert, with

the promise of many years of usefulness ahead of them, indicates that they are our most promising prospects for effective witnessing in the years ahead. Students won to Christ today may be the means of winning many others tomorrow.

Again, we should remember that among the students of today may be found the church and denominational leaders of tomorrow. Always progress must be made through the selection of capable and worthy leaders. If we can persuade the students of today to give their lives to Christ and his cause, we shall be in a better position to call forth a leadership tomorrow that will bring the churches to greater achievements in the work that Christ has committed to us.

Once more, we should consider the influence that the students of today will have upon society tomorrow. It requires no argument to prove that the thinking that they do today will go far toward determining the pattern of behaviour in large groups of citizens tomorrow. Successful evangelism in this area today will guarantee a wider range of success tomorrow.

Evangelism Among Students Must Be Realistic

We shall be defeated at the start if we have a superficial conception of our task. If we mean by evangelism merely the effort to get people to join the church, or to subscribe to a creed, we need not expect great results among students. But if we mean by evangelism the effort to bring the total life of an individual into redemptive fellowship with Christ, then we have work to do among students.

There must be an acceptance of Jesus Christ as Saviour and Lord. This is initial, but it is also comprehensive. Always effective evangelism calls for a decision, a decision that is a judgment. There must also be an honest translation of the gospel of Jesus Christ into all areas of life. This is included in the initial acceptance of Christ, but it commits the convert to a continuing plan that is inclusive of all time and all relationships so far as that life is concerned. Then there must be a serious acceptance of full responsibility as a citizen of the kingdom of God. To receive eternal life should be practically equated with entrance into the

kingdom of God. There is no justification for the implication that one might accept Christ's offer of salvation without accepting citizenship in his kingdom. And it should be clearly understood that the responsibility of citizenship in the kingdom of God applies to the present as well as to the future.

Special Techniques of Evangelism Among Students

Does evangelistic work among students call for distinct techniques and methods? There is no doubt about the answer. If we are not equipped to appeal to students, if we do not have the right attitude toward their problems, we shall fail as soon as we begin. Students are not slow to appraise speakers. If they get the impression that a minister who speaks to them is primarily a reformer, building upon a creedal statement, or employing outworn methods, they will be quick to dismiss him as unworthy of their attention. But if they are impressed with the fairness of the speaker, with his vitality of faith, with his ability to think through life's problems, they will heed with open minds.

The most important technique to be employed in evangelistic work among students is the willingness and ability to deal with questions fairly and frankly. The student mind is a questioning mind. Intellectual curiosity is a prime condition for acquiring knowledge. We gain information by asking questions. The best students ask serious questions, and are willing to seek adequate answers in study, in conference, or in open discussion. Some years ago a man said to me that he had been to several ministers with questions in his mind, and the only answer that he received was that he must believe and not ask questions. Faith in Christ is the basic condition upon which redemption is experienced, but we shall not be able to persuade individuals to exercise faith if we are afraid of their questions. True faith includes the exercise of the mind as well as the emotions. It is the commitment of the mind to truth, of the heart to love, of the will to righteousness, as they are revealed and made available in Jesus Christ. If we know the Bible, if we are

thoroughly grounded in the meaning of the gospel, we need have no fear of questions. I have found on many occasions that the best method of getting the attention of students is to sit with them and allow them to ask questions. And I may say quite frankly that I have never been afraid that the right answer could not be found within Biblical truth.

A second method has been the traditional one, but it must now be used with the attitude just mentioned. I am thinking of mass meetings. The plan of having one man hold services to which all members of the student group are invited will always be valid. But the presentation of the Christian message with the purpose of enlisting decisions for Christ must be phrased in a manner that elicits the interest and commands the respect of students' minds. This does not mean that any essential emphasis in the message preached on Sunday morning before an average congregation is to be omitted. Let no one think that an effective evangelistic message must be based upon a compromise of Christian truth. On the contrary, the message that will most strongly appeal to students is that which sets the standard high and calls in a most uncompromising manner for full commitment to God's will for man's life.

In addition, however, to mass meetings, it has been found that forums and small discussion groups afford great opportunities for effective Christian witnessing. This can be arranged best through student leadership. It may be surprising to some to learn that students often respond enthusiastically to the idea of having a preacher or a representative of the church sit and talk informally with them in small groups. Some of the best opportunities for effective evangelism are to be found in such informal group meetings at night in dormitory rooms, in fraternity or sorority houses, or in student boarding houses. And it is usually a good plan to have only one visitor with no members of the faculty or administrative staff present, so that the students may feel free to speak frankly. Questions must be permitted, indeed encouraged. And it is wise to allow the students to range at will with their questions, but it will be the task of the leader

to guide the discussion toward Christ and a decision concerning him.

In recent years another method has come forward in student evangelism. It is the use of regular class periods for the discussion of the Christian way of life. Certainly we cannot expect this to be done many times in the course of a school year, but over and over again it has been demonstrated that teachers and students alike are willing occasionally to lay aside the text or the assignment for the day and discuss the relation of the course to vital Christianity. One of the most delightful experiences I have ever had was that of speaking to a class in chemistry composed of premedical students. It was a rather large class on a state university campus, and I was given the entire class period after the roll call. I was recognized as a minister, and it was expected that I would speak to the students concerning my conception of religion. But my particular opportunity was to begin with the immediate interests of the students. I tried to do that by finding the basic principle in all chemistry and showing how that is also a basic principle in life which cannot come to its highest expression apart from faith in Jesus Christ. Because I did not preach a sermon as we ordinarily think of preaching, because I did not begin by pronouncing judgment upon those who might not agree with me in my interpretation of life, and especially because I dared to begin with a basic truth which they could not challenge, a truth that finds particular application in the realm of chemistry but also general application in the whole sphere of life, they listened. I have seldom had more encouraging reaction to a Christian message in a church than I had that day at the close of the class. This has been done over and over again in recent years. Professors and students alike have confessed that they have received new insight into the meaning of the gospel of Christ through these class discussions.

But the most effective evangelistic work among students is done in personal conferences. In any effort to win students to Christ provision should always be made for personal interviews. It is in this way that the interest aroused

in the mass meetings, in the small groups, or the classes, can be brought to focus upon personal problems and to issue in personal decisions for Christ. Now, on the basis of what has been said, two or three general conclusions may be drawn. The first is that careful preparation must be made for work among students if we are to succeed in winning them to a full acceptance of Christ. And the most important element in that preparation is a thorough knowledge of Biblical truth. It is not enough to quote verses of Scripture, but we must know the meaning of the Bible as a whole. Fundamental truths are set forth there, many of which we are only beginning to take seriously in the larger context of life. We must study these great principles as they unfold in the Scriptures and as they are consummated in the life and teachings of Jesus. Then we must widen our range of knowledge of life, that we may understand and demonstrate the way in which Biblical truth is related to life. The Bible is up to date. We need not be afraid of its relevance for our modern world.

A second conclusion points to our attitude toward our present manner of interpreting the Christian life. We should not be afraid of criticism directed against the churches or groups of Christians. The hope of the world lies not in present-day religion, but in the eternal Christ. We base our case not upon an ecclesiastical organization, but upon a personal revelation and redemption. Christ is adequate for any life or situation. It may well be that some of the questions raised by students will point to a modification of our interpretation; it may be that some of those we try to win, will, through their full acceptance of Christ, become leaders of a more vital type of Christianity and a more efficient program of work in the churches, calling for changes in our methods; but if such modification and changes are centered in a higher level of loyalty to Christ, we have nothing to fear but much to spur us on to greater effort.

Finally, we must recognize that not all students are congregated in schools, and our efforts to win students should not be limited to the range of school activities. Every church

has some students in its community. Every pastor should address himself to the task of convincing inquiring minds that Jesus Christ is the Redeemer, able to solve all the sin-problems of the world and to save all who are willing to commit their lives to him. Some of the methods employed on school campuses can be adapted to church programs. Certainly tested techniques of dealing with student minds should be used wherever we engage the attention of alert and inquiring minds.

Book Reviews

The Church Looks Forward. By William Temple, late Archbishop of Canterbury. 193 pages. Price \$2.00.

A really great book can be reviewed quite briefly. A reviewer's highest praise is quickly given: Get this book, certainly, and read it for yourself, layman and preacher alike. William Temple was a great Christian both in personal qualities and in public recognition. This book of twenty-five sermons and addresses, all given during his lamentably short term as Archbishop of Canterbury for the two years preceding his death, reveals him as a great progressive and a great conservative in Christian life and doctrine. The scope of his interests and the depth of his thought as well as the simplicity of his expression set these writings on the level of the greatest essays in the English language. His ideas on peace, war, the central Christian message, education, sexual morality, capital and labor, and dozens of other vital topics will guide the thinking of any reader. I think that I shall cherish until death his address on "The Crisis of Western Civilization." Again, get this book.

S. L. Stealey.

The Predicament of Modern Man. By D. Elton Trueblood. Harper and Brothers, New York. 1944. 105 pages. Price \$1.00.

In his preface the author says, "A book about a great subject should be either very long or very short, long enough to cover the subject adequately or short enough to permit the presentation of the main line of argument without cluttering detail." This is such a short book about a great subject, and it is a very important book. Within five brief chapters Dr. Trueblood diagnoses the moral sickness of our present civilization and the failure of our power-centered culture and ethics and then prescribes the remedy in a vitalized experience of Christianity that is expressed in individual and social redemption. The war, he says, is not the cause of our predicament, but it is a tragic symptom. The virus that threatens the life of our civilization has not

been introduced from a paganism without, but has been bred within our culture. The remedy is to be found in faith in God, a faith that lays hold upon the redeeming purpose and power of God for individuals and for society.

Here is a book that should be read by every citizen of our country. It is clear in analysis, profound in thought, simple in language, and it breathes a spirit of courageous realism. Get it. Read it. Then pass it on to others.

H. W. Tribble.

The Children of Light and the Children of Darkness. By Reinhold Niebuhr. Charles Scribner's Sons. 190 pages. Price \$2.00.

This volume is a product of a series of lectures on the prospects for democracy in the United States and in the world community presented by Professor Niebuhr at Leland Stanford University in January, 1944.

The thesis is that democracy as a form of social organization in which freedom and order are made to support each other is the only alternative to injustice and oppression and that modern democracy requires a more realistic philosophical and religious basis than a bourgeois civilization has supplied. The children of darkness are the moral cynics who know no law beyond their will and interest. The children of light are those who believe that self-interest should be brought under the discipline of a higher law and in harmony with a more universal good. The children of light have been foolish because they underestimated the power and the corrosive effects of self-interest among the children of darkness and among themselves. Bourgeois civilization is in process of disintegration and a victory for democracy will require outer and social checks upon the egoism of men and of nations and inner moral checks upon human ambition.

Underlying this discussion of political philosophy are two convictions: (1) man's capacity for justice makes democracy possible; and (2) a Christian view of human nature is more adequate for the development of a democratic society than either the optimism of liberal culture or the moral cynicism of the non-democratic political theories.

O. T. Binkley.

The Larger Evangelism, by John R. Mott. New York: Abingdon-Cokesbury Press. 101 pages. Price \$1.00.

The name of John R. Mott is sufficient guarantee that a book on evangelism will be vital and valuable. Into the brief compass of this small volume Dr. Mott has poured his philosophy of evangelism as it has been derived from a lifetime of study of the subjects as reflected in the missionary enterprise. The opening sentence gives the key to the book: "The supreme purpose of the Christian church is to make Jesus known, trusted, loved, obeyed and exemplified in the whole range of individual life—body, mind, and spirit—and also in all human relationships." Not only is this the supreme purpose of the church, but it is "incomparably the most important work for every Christian."

Asserting that evangelism has in recent years been too narrowly conceived, the author presents a challenging summons to a larger evangelism. This "larger evangelism" will grow out of a deeper passion for the souls of men, from the demand for a larger unity, and from the determination to utilize all the resources of the churches for this highest of aims. He points to many evidences of a rising spiritual tide, and then illustrates his thesis from observation and wide experience. We would expect Dr. Mott to turn to other lands than America for these evidences and illustrations. It is interesting to note that he devotes an entire chapter to D. L. Moody as "the greatest evangelist of the last century." He pleads for a return of "individual work for individuals." The closing lecture raises the question as to whether or not the watchword of the student volunteer movement of a generation ago is not still valid: "The evangelization of the world in this generation"?

Eloquently he presents afresh the arguments which thrilled students a quarter of a century ago and which he thinks will still appeal powerfully to the students of the present generation. There is a tonic for those of us in this day who believe in evangelism and missions in this noble call of a noble man to a larger evangelism.

G. S. Dobbins.

The Social Gospel of Walter Rauschenbusch and its Relation to Religious Education. By Vernon Parker Bodein. Yale University Press. 168 pages. Price \$3.00.

This is a study of the thought of Walter Rauschenbusch, whose spiritual insight and social message have profoundly influenced the religious life of America for fifty years. Dr. Bodein, who was pastor of the Blacksburg Baptist Church, Blacksburg, Virginia, from 1938-1944, and who is now associated with the Bureau of Religious Activities at Iowa State Teachers' College, is the author of this excellent and valuable volume. He had access to the primary sources, including the unpublished manuscripts, and he has written an admirable and accurately documented interpretation of Rauschenbusch's interest and leadership in the Social Gospel Movement from 1892-1918.

Dr. Bodein thinks that Rauschenbusch was more of a prophet of social justice than a theologian. He refers to him as a voice of social protest and of social hope. He states and interprets the cardinal facts concerning Rauschenbusch's awakening to social issues, the development of his social thought, and the ethical implications and the theological bases of his concept of the Kingdom of God.

The last chapter is an examination of the consequences of Rauschenbusch's social thought for religious education. It is the author's conviction that "Religious education faces many problems today as it confronts the necessity for a strategy that will be not only realistic but also thoroughly Christian. The work of Rauschenbusch is worth rereading as one seeks such a strategy. His combination of evangelical personal religion with sensitivity to social need comes close to the heart of the Gospel."

The book contains a surprising amount of repetition and is not sufficiently critical of Rauschenbusch's illusions concerning the Christianization of the family life, the churches, the schools, and the political organization of the nation. These deficiencies, however, are as nothing compared with the scientific research and the penetrating insight which produced this interpretation of the mind of Rauschenbusch and of his contribution to the ethical content and spirit of American Protestantism.

O. T. Binkley.

The Genius of Public Worship, by Chas. H. Heimsath. New York: Chas. Scribner's Sons. 200 pages. Price \$2.50.

The author, in the foreword, expresses the hope that this book will help to fill "a surprisingly empty place in the literature of public worship." Dr. Heimsath has served long and usefully as Baptist pastor at Evanston, Ill. He is one of the most influential ministers of the Northern Baptist Convention.

Comparative worship is a fascinating study. Why do the several Christian bodies adhere to certain distinctive forms of worship? What values are claimed for the several types of worship? What features have they in common? What is the place of worship in the program of the various churches? What of the future of worship, especially in the evangelical church of America? Dr. Heimsath answers these and similar questions by the indirect method of description and evaluation of types of worship, beginning with the Orthodox Jewish and swinging around the circle to the Quakers or Friends with their absence of formal worship. His hobby through the years he confesses has been attendance upon all sorts of worship services, thus his descriptions are first-hand and full of human interest.

Dr. Heimsath's book is indeed one that fills a felt need. He employs the historical method, but his concern is not for the past but the present. His comparative study has led him to sense "the mysterious attraction of worship," to analyze the movements in the cycle of worship, to evaluate the objective and subjective elements in worship, and to write with sincere appreciation of the several kinds of worship—Jewish, Roman Catholic, Greek Orthodox, Lutheran, Presbyterian, Episcopal, "Free Church," Quaker. His enthusiasm for the artistry which he discovers in liturgical worship almost goes beyond his appreciation of "free worship" as practiced by Baptists. Evidently he feels more nearly justified to criticize his own fellowship than others.

The book is well organized, thoroughly readable, of high literary excellency, of unusual practical value to all who are charged with responsibility for the planning and conduct of public worship.

G. S. Dobbins.

The Revolt Against God . The Conflict between Culture and Christianity . By Rufus Washington Weaver. Fleming H. Revell Company, New York. 236 pages, plus references and index. Price \$2.50.

This is a "heavy", an intellectually honest and worthy, a spiritually gripping book, written by a Southern Baptist of philosophical mind, sound scholarship, wide experience, and deep Christian convictions. Its intellectual merit is attested by its inclusion by the editorial committee of the Religious Book Club in their bulletin for September, 1944. The clear Christian loyalty of the author is certified by a sentence from the review by those same editors: "The point of view of the author is vigorously Protestant and Evangelical, with a special insistence upon complete religious liberty and separation of church and state." As an exposition upon and argument for the last two teachings it is a masterpiece and should become a handbook of Baptist apologetics. It should be said right here too that Dr. Weaver gives us inspiration and argument for the absolute necessity for immediate expansion of all Baptist missionary and educational enterprises. His clear vision of present world conditions with their dangers and possibilities should inform and activate every leader among us.

The book reanalyses and reinterprets Christian history in order to show the diluting effects upon Jesus' message of the various cultures to which it has been adapted and the various liberations of true Christianity from the smothering effects of these cultures. The cultures are termed "minds" and their conflicts with the fundamental New Testament teachings are treated under such chapter headings as "The Judaizing Mind," "The Sacerdotal Mind," "The Scientific Mind," etc. The liberations are at least five: (1) from the Jewish tradition, (2) from polytechnic priest-hoods, (3) from Roman imperial rule, (4) from the tyranny of the Papacy, (5) from the legalized intolerance of the State.

We are, says Dr. Weaver, at present fighting for a new liberation, liberation from the "mind" of contemporary humanistic culture with its secularization of education and

its deification of science, the new god of the governments which now control 43 per cent of the world's population. Incidentally, Dr. Weaver has no illusion that military victory by the Allied Nations will stop the inroads of this "mind," but he does have high hope that the larger truth of Christ will emerge victorious over the partial truth of science alone. "The Blitzkrieg against God" will fail; its exponents will be crushed under the weight of truth. The question is, How long?

Typical quotes: "The expression of the Christian faith has been compelled to conform to the world of the cultural earthen vessel in which it was being deposited." "The Blitzkrieg against God is led by nations that do not use English and therefore do not share in our English cultural inheritance." "Japan, Russia, Turkey and Germany have strikingly different conceptions for the organization of society, yet they are in practical agreement as to the unrivaled sovereignty of the State and in their rejection of a belief in God."

No review of reasonable length could point out all the values of a book so meaty as this. It should be read and thoughtfully digested by all leaders of our great constituency. Straighter thinking and clearer teaching will result.

S. L. Stealey.

The Christ of the American Road. By E. Stanley Jones. Abingdon-Cokesbury Press, New York. 1944. 255 pages. \$1.00.

For nearly forty years E. Stanley Jones has been so closely identified with India in his sympathies and labors that he seemed almost a foreigner in his native America. When in this country on furlough, he spoke as a missionary from India to America, vigorously indicting "Christian" America for her lack of true Christianity, her sham and materialism. One might easily have gained the impression that Christ was more at home on "the Indian Road" than he could ever hope to be on "the American Road."

Now at length Dr. Jones has discovered America and has been brought to a deep appreciation of her values as well as her faults. He is captivated by what he has found

upon an appreciative appraisal of the distinctive American genius. Writing with the enthusiasm of one who sees something for the first time and wishes others to see it with him, he describes vividly and rather accurately the unique qualities of this nation and her providential role among the nations. He openly avows that Christ has his best chance to become fully expressed in the life of a people right here in the United States in the next few generations. He points out dangers to be avoided and temptations to be overcome if this potentiality is to become actual. He is at once extravagantly appreciative and mercilessly critical in his analysis. His typical epigrammatic style makes the pages sparkle.

Every minister should read this book and reiterate many of its truths. Every statesman and politician would be better qualified to function if he had read it. Every citizen would be a better American if he would walk with humble pride along the American Road and look at his country through the eyes of "the Christ of the American Road."

H. C. Goerner.

The Message of the New Testament. By Archibald M. Hunter. Philadelphia, the Westminster Press. 122 pages. \$1.00.

This little book is the outgrowth of a conviction on the part of the author that the fact of the essential unity of the message of the New Testament has been largely overlooked in scholarship of recent years due to the large interest of scholars in critical problems and the analytical method of the critical approach. But Dr. Hunter is cognizant of the change in mood and method now in process. "The scholars are leaving 'the circumference and the corners'," he says, "they are bent on the centre. Hitherto their method has been largely centrifugal; now it is becoming more and more centripetal."

Expressing his conviction that "There is a growing recognition of the essential unity of the New Testament and of the need of synthesis," the author sets forth in the brief compass of this small volume what he conceives to be the fundamental elements in the Gospel message as proclaimed

by the early disciples which give unity to the message of the New Testament from Mark to Revelation. These elements are "One Lord," "One Church," "One Salvation."

The author has put much in small space. He is an accurate scholar and a good theologian of the conservative school. He has produced a valuable book which will take an honored place in the growing library of religious books reflecting the more sober and satisfying approach to New Testament problems.

The author was until recently Yates professor of New Testament Greek and exegesis at Mansfield College, Oxford. He is now minister of a Presbyterian church in Scotland.

Edward A. McDowell.

Conserving Marriage and the Family. By Ernest R. Groves. The Macmillan Company. 138 pages. Price \$1.75.

Professor Groves has undertaken to make available to his students and readers the scientific insight and the sources of information required to understand marriage and the family, to prepare for marriage and parenthood, and to solve the problems that emerge in marital adjustments and in family relationships.

The purpose of this volume is to help those who are about to decide to get or not to get a divorce. The author has had thirty years of experience as a domestic counselor and in this book, as in calm conversation, he points out the knowledge needed for the making of a sensible decision concerning a divorce. He discusses the commonly recognized and the submerged motives for divorce and calls attention to the economic, psychological, and moral consequences of divorce.

Students of marriage and domestic counselors, as well as wives and husbands who are struggling with the divorce issue, will be interested in the selected bibliography on the legal, personal, and social aspects of divorce and the restricted list of the organizations and individuals that are professionally concerned with matrimonial guidance.

O. T. Binkley.

Encyclopedia of Bible Life. By Madeline S. and J. Lane Miller. New York: Harper and Brothers. 493 pages. \$4.95.

This is a work that ought to catch the eye of all alert Sunday School teachers at once and it will doubtless win a place for itself very soon into the libraries of many ministers. The reason for this will be apparent to one who makes even a cursory examination of its contents. It will be recognized immediately that it is not the usual Bible dictionary but a different type of thing, presenting in the manner of the best encyclopedias articles on selected subjects having to do with the manifold customs, traditions, dress, food, shelter, work, etc., of the people of Bible times. Profusely illustrated with clear, modern photographs and containing a number of good maps, this volume is an excellent illustration of the constantly increasing number of helps that are being made available to teachers and students of the Bible.

Concerning this book the publishers make no exaggerated claims in this statement: "In this volume, Dr. and Mrs. Miller make a significant contribution to Biblical education by presenting to ministers, teachers, libraries, and homes a source book of information bearing upon ways of life among the people who produced our Scriptures. The Millers have made nine journeys to the Mediterranean - Asia Minor area, continuing up until the outbreak of war in 1939. The material they have gathered through cameras and notes has been supplemented by extensive research. Discussing topics as varied as agriculture, jewelry, islands, nutrition, and worship, through the use of detailed chapter-outlines, Biblical material, and archaeological reports, they throw light upon details of life in the world where the Bible developed."

Edward A. McDowell.

The Short Story of Jesus. By Walter Lowrie. Charles Scribner's Sons, New York. 1943 238 pages. \$2.50.

Dr. Lowrie, for two years Rector of Trinity Church at Newport, Rhode Island, and from 1907 to 1930 Rector of St. Paul's American Church in Rome, calls his treatise on Jesus' life a "little book—perhaps such as any theological student might be able to write, and yet perhaps not every

professor of theology could write." He never explains just what he thus would imply; but after reading this book one is inclined to agree in a measure with the Rector's self-estimation when he asserts that he, "a believer who is at the same time by nature and by training a critic, a believer who frankly disbelieves the story St. John tells (even while he prizes his interpretation), is perhaps a rather rare bird." He says that this "might be called a popular book, at least in the sense that it was written for **the people** and is ardently commended to them." This reviewer, having a layman's keen concern about "the people" and the kind of so-called educative works aimed at them, would advise ministers and others to consider twice before placing this book at the disposal of **all the people**. Some intellectuals contend it is good "foot work" to read from the modernists, the dissenters, the leftists, and the like once in a while to sharpen one's own defense. In this respect, alone, would many who read these pages perhaps want to have a copy of Lowrie's **Short Story of Jesus** based on St. Mark's Gospel only.

Charles A. McGlon.

Good News of God, by Canon Charles E. Raven. New York: Harper and Brothers. 104 pages. \$1.25.

For thirty-three years Charles E. Raven was active in Anglican Orders. He suffered a heart attack while he was writing this little book. Since he is a sick man, "an Anglican Priest under legal obligation to no Bishop . . . no Archbishop", we may well accept the booklet as his Swan Song. Hence its frankness, honesty and daring. He opens his heart to "Dear Henry" in eight letters based upon the first eight chapters of Romans and written in characteristic Pauline boldness and at times with Pauline insight into spiritual experience; but he is unable to tear himself away altogether from the Anglican traditions and beliefs.

Seldom does one find one hundred and four pages more readable and so full of facts gleaned from different fields of scholarship.

Ellis A. Fuller.

Enough and to Spare. By Kirtley F. Mather. Harper and Brothers. 186 pages. Price \$2.00.

In our technological civilization there are scientists who combine critical inquiry and religious devotion and who know how to make the findings of scientific research understandable and meaningful to intelligent laymen. Kirtley Mather, Professor of Geology at Harvard University, is one of these. He is interested in human welfare and he is convinced that fundamental improvements in the social relations of American citizens can come only through education and religion.

Enough and to Spare is no ordinary book. It accelerates the intellectual pulse and stirs the spiritual imagination of the reader. It reveals the grave perils and the enormous resources in American life and in the modern world. It portrays the heavy responsibility for world peace, freedom, and security that rests upon American citizens in this generation.

The thesis presented by Professor Mather is that the earth's non-renewal resources (coal, oil, iron, etc.) and its renewable resources (soil, water-power, etc.) are adequate to supply the demands of the entire human family for at least a thousand years. The bounties of the earth are sufficient to supply a basis for the comfortable and efficient existence of every human being.

These resources, however, are unevenly distributed and locally concentrated. The critical question for the twentieth century is how two or three billion human beings can be satisfactorily organized for the wise use and equitable distribution of resources that are abundant enough for all, but are unevenly scattered over the face of the earth. The answer must be sought in the domain of sociology, psychology, and political science and it will involve regimentation or democratic principles. Oil for the lamps of democracy, intelligent planning for freedom, and spiritual reenforcement are urgently needed. Our material and intellectual resources are adequate for victory on all fronts. Only our spiritual resources are in doubt. "If enough of us resolve to intensify our own personal zeal for democracy, to dis-

cover its real meaning in our day-by-day life, to be true to the best we know in ethics, morals and religion, America will not fail."

O. T. Binkley.

Give Ye. By Frank K. Means. Broadman Press, Nashville. 1944. 166 pages. Paper 50 cents.

One lesson which the churches of Christ must learn more perfectly, if the world is to be evangelized, is how to give. Perhaps this costly war will teach this in its own tragic way. But along with these dearly-bought lessons, Christians need to be turning to the Bible to learn again, or for the first time, the scriptural plan of giving. Throughout the Southern Baptist Convention many groups will do this during 1945, using this splendid book by Prof. Frank Means of Southwestern Seminary as a text-book.

In thorough, scholarly fashion and readable style, Dr. Means examines the Old Testament background and the New Testament teachings on stewardship. In separate chapters he deals with "Stewardship and Money," "Stewardship and Life," and "Stewardship and the Gospel." With sound exegesis and apt illustrations, he presents unanswerable arguments for accepting life and all its gifts as sacred trusts for which an account must be rendered to God. The book is admirably adapted to the purpose for which it was prepared, namely, for use in study classes in schools of missions.

Dr. Means' book should help prepare the people of our churches to "give of their sons to bear the message glorious, give of their wealth to speed them on their way" in a great post-war missionary campaign.

H. C. Goerner.

The Arts and Religion. By Albert E. Bailey. The Macmillan Company, New York. 1944. 180 pages. \$2.50.

Every person (minister) who regularly speaks (preaches) to an audience (congregation) either should own or have access to this series of four lectures given by four outstanding men in five different fields of the arts at Colgate-Roches-

ter Divinity School in 1943—unless he already has in his library a satisfactory work in which a sculptor and painter, an architect, a musician, and a dramatist “analyzes the relation of religion to the special field of art in which he is most interested.”

Dr. John D. Freeman, in his editorial appearing in the *Western Recorder* for October 19, 1944, about Aimee Semple McPherson said, “She did one thing, however, that should command the attention of our church workers, she made very clear the fact that there is a big place for dramatics in our church programs, and that the church which can utilize correctly the dramatic elements in worship will not have to worry about lack of money or empty pews.”

This volume discusses several very practical applications of art healthfully to enhance the power of worship in the church service and to widen and strengthen the minister’s background for service.

Charles A. McGlon.

The Literature of the Old Testament, by Julius A. Bewer. Columbia University Press, New York. 464 pages. \$3.00.

This popular book, first printed in 1922 and revised in 1933, is now in its fourth printing. Its use in many colleges as a textbook is adequate evidence of its worth. Dr. Bewer is an interesting and illuminative writer with a rare and wholesome ability to make his work both simple and thorough. For one who accepts the findings of liberal criticism it is a very acceptable book, and even for him who is more cautious in his analysis of Scripture it is an attractive presentation of the present views of the left-wing Old Testament scholars. Regardless of his attitude toward the Old Testament, every minister should familiarize himself with those ideas which are held by many eminent scholars of today. This book clearly and concisely presents this standpoint.

Dr. Bewer arranges his material chronologically, giving in each period those sections of the Old Testament that modern criticism considers to have been written at that

time. According to him the earliest Hebrew works, none dating earlier than Moses, were songs and ballads, such as the song of Lamech (Gen. 4:23f), the paeon of Miriam (Ex. 15:21), and the ode of Deborah (Judges 5). Next in order of composition were the narratives concerning the founding of the Kingdom under David and written probably by Abiathar, the priest. During the time of Solomon some of the teachings of Moses and later accretions were combined into the Book of the Covenant (Ex. 20:22-23:19. After the division of the Kingdom other stories were written such as those of Elijah and Elisha. In Judah, ca. 850 B. C., a writer known as the Yahwist, because of his use of Yahweh as the name for God, wrote his history of the early patriarchs and their immediate successors. Later, in Northern Israel, the Elohist wrote a parallel history during the early part of the eighth century. The earliest of the writing prophets were Amos and Hosea. Deuteronomy, written during the dark days of Manasseh, was presented to King Josiah as an old book of the Law to assure its acceptance. The priestly legislation of the Pentateuch is dated around 500 B. C. Not until later post-exilic times were Job, Ecclesiastes, and most of the books on Proverbs and Psalms written.

This brief summary can in no wise do justice to the virile and striking style of Dr. Bewer. Even if one disapproves of his assumptions, he finds his discussions thought-provoking and helpful. However, it is apparent that the scholar takes too much for granted. To him there is but one alternative, the liberal viewpoint. This approach is presented as the true conception of the Old Testament. There are strong arguments for a more conservative dating of the Old Testament, and these he not so much as mentions. It would be quite questionable to recommend this book for college study, since its natural bias might unduly influence those who have no opportunity of weighing the evidence of late or early authorship. There is a very definite need for an attractive work that will present both sides of the issue fairly.

Clyde T. Francisco.

Democracy Begins At Home. By Jennings Perry. J. B. Lippincott Company. 280 pages. Price \$3.00.

Democracy Begins at Home is a crusader's account of the struggle to kill the poll tax in Tennessee. The author is the editor of the Nashville **Tennessean**. In his analysis of the political history of Tennessee he calls names and presents figures, but usually he does not cite sources of information. Careful documentation would have given his words greater weight.

In January, 1943, the Tennessee House and Senate voted to repeal the poll tax, but the Tennessee Supreme Court ruled that this Act was unconstitutional and declared it void.

Mr. Perry has given a critical examination of the arguments against it. He says (page 267): "Of the ten million voteless citizens of the poll-tax states, six million are white, mostly Baptist and Methodist by church."

O. T. Binkley.

The Romance of the Ministry. By Raymond Calkins. Boston and Chicago: The Pilgrim Press. 258 pages. Price \$2.00.

Dr. Calkins is well equipped for the writing of a book on the ministry. For years he was the nationally known preacher-pastor of the famous First Congregational Church in Cambridge. He has written a number of important and useful books dealing with the work of the minister. This book reflects a lifetime of experience which he shares generously with his fellow ministers and which he particularly would make available for the young minister. He runs the whole gamut of ministerial life, striking joyous, radiant, triumphant, encouraging notes that make melody in the heart of the sympathetic and appreciative reader. He deals attractively and practically with such basic matters as the minister's attitude, his preparation, his purity of life, his humility, his use of time, his skill as a workman, his effectiveness in preaching, his evangelistic passion, his work with the children, his conduct of worship, his pastoral visitation and relationships, his ministry to the sick and needy, his fulfillment of the priestly office, his stewardship of the keys of the kingdom, the sources of his perennial refreshment.

The minister who misses reading this book has lost his opportunity to drink from a fountain that will refresh his soul and recreate his enthusiasm.

G. S. Dobbins.

Let's Think About Our Religion, by Frank Eakin and Mildred Moody Eakin. New York: The MacMillan Company. 250 pages. Price \$2.00.

If any one rests under the delusion that religious liberalism is dead, he should read this book and be disillusioned. Two kinds of "religiousness" are set in sharp contrast—the "above-life" type of religion and the "in-life" religion. The former is characterized as the outmoded religion of orthodoxy, the latter as the vital modern scientific view of religion which is destined to give to contemporary men capable of critical thinking a religion that will satisfy present day needs.

What is this "in-life" religion? It is a religion made evident not in word but in deed, "in an attitude of racial tolerance, in a spirit of coöperation and trust toward one's fellow men." The trouble, frankly, with the old time religion is that it just doesn't work! What is meant when it is said that religion "works" or "doesn't work?" Exactly what the word **work** means—it does not cause Protestant children to act toward their Catholic or Jewish neighbors in friendly fashion; it does not cause white people to treat their Negro neighbors with kindness and justice; it does not cause a great government made up of so-called Christian citizens to treat their Japanese fellow-citizens as if they too were worthy of respect. The religion that works is a religion of everyday living. A workable religion is one that gives a satisfying view of the cosmos. The religion of the future will not be church-centered but life-centered. The word "preacher" will be supplanted by the word "pastor" whose leadership will be of service and not of doctrinal thought. The laity will find in the church an avenue for the expression of their desire to serve their fellowmen, not a place to which they go to listen to sermons. "Purged of an outworn supernaturalism, religion may have great days

ahead, may yet give to the world what it so greatly needs—an enlightened, coöperative leadership in the promotion of the common good and the education and use of man's spirituality through such promotion." What about God? Outworn superstitions having been discarded, there will remain "the God idea" that "need not keep man from sympathetic understanding of his neighbor to whom both the quest for the good and the sense of belonging to the cosmos mean a walking with God." What about Christ? Questions as to his divine nature no longer loom large, but "the Christ figure has represented and still represents to Christians a dramatization of the good in our limited but to us highly important human world." The values that the Bible mediates no longer have to come, or do come with greatest effectiveness, directly from it. Those values now speak through agencies and forces in our current life, developed along with our general cultural development, our scientific advance—agencies and forces, working for life's enrichment and betterment with or without religious features which enlightened religion will call its own.

Enough has been said in review to indicate the thoroughgoing liberalism of this book. There is no throwing of stones at those who take the opposing view, but rather the assumption that very few intelligent people can take any other view. The writers do not present an *apologia* for liberalism, they present the liberal view positively and persuasively. To those who desire a fresh and aggressive statement of modernism, this book provides excellent resource material.

G. S. Dobbins.

The Constant Fire. By Allan Knight Chalmers. Charles Scribner's Sons. 172 pages. Price \$2.00.

Here is an expression of the faith that underneath the winds and floods of the present social crisis there is in Christ a rock foundation. Only Dr. Chalmers uses another figure of speech. He says that Jesus is the flame of hope and that the friends of Jesus are custodians of the fire of faith which must not be allowed to go out in a damp world.

This book is a product and a producer of earnest reflection "the flame that is Jesus," "the human situation," and "the marks of a Christian."

O. T. Binkley.

Teaching the Multitudes, by Minor C. Miller. Bridgewater, Virginia: The Beacon Publishers. 230 pages. Price \$2.00.

Dr. Miller, who is the general secretary of the Virginia Council of Religious Education and Professor of Religious Education in Bridgewater College, has given a score of years to the effort to develop a system of schools for religious education which will reach the masses of children in the community and which will be as effective, grade for grade, as the best public schools. Quietly, experimentally, thoroughly he has tried out his ideas until now there are upward of 350 communities in Virginia that are successfully putting into practice his plan of weekday religious education on released time. The plans advocated by Dr. Miller are being tried out in a number of other states, with reports that seem uniformly favorable.

The author accepts wholeheartedly the principle of separation of church and state, and the traditional "American way" of education through a dual system—public school education for citizenship, church school education for religion. He points out, however, that a very great disparity has developed in time and emphasis given to these two separate but related systems. Public school education has progressively claimed more and more of the time of its children, leaving less and less time for the church schools. The results are approaching the points of disaster. The public schools are turning out multitudes of citizens with a good secular education but with alarming deficiency in education. The churches have permitted the assumption, almost without protest, that religious education is to be confined to one day a week, and then to an hour or two on that day. The resultant spiritual illiteracy has become the greatest single threat, Dr. Miller thinks, to our American way of life.

Dr. Miller's proposal is not to turn religious education over to the public schools, but to seek coöperation between the public schools and the churches in securing more time for religious education, in lifting the quality of teaching to a higher level, and in reaching the multitudes of school age children—and, incidentally, their parents—through a better division of time. Why should not religious education, which is fundamental to all other education, be given at least one hour of week-day time for those children whose parents so desire it?

Many practical questions at once arise. The book deals at length with these problems. Dangers and impracticalities are frankly faced. A simple plan of community organization, essential to the success of the program, is set forth. Much stress is laid on the necessity for careful preparation at every point. A curriculum guide, the outgrowth of years of experience, is suggested. Practical and acceptable goals are indicated. Much attention is given to the erection and maintenance of high educational standards. Strong insistence is laid on sound financing. Practical cautions are given lest the plan go on the rocks for lack of year-round guidance. Strong testimonials are reproduced from men prominent in school and church circles as to the significant results of the plan.

Most of the books in this field have been written to set forth a pet theory, either for or against week-day religious education. This book grows out of twenty years of actual experience in which theory has grown out of practice with fruitful results as the ultimate test. The book should by all means be in the hands of everyone interested in the extension of religious education beyond its present Sunday limits.

G. S. Dobbins.

The Universe Around Us. By Sir James Jeans. Fourth Edition, Revised and Reset. Cambridge: At the University Press and New York: The Macmillan Company. 297 pages. \$3.75.

In these days so weighted with the tragedy of war and the ills that beset our times it is good to look at the stars. More often than we do we should peer into the mysteries of

time and space, lifting our eyes beyond this fleck of dust we call earth to the unbelievable distances that stretch outward from us to the outer reaches of the universe. To study the stars and consider the mysteries of space and time has other advantages. For one thing it affords an antidote for conceit; for another it fills a spiritually minded man with awe at the greatness of God. All preachers ought to be compelled to study astronomy in college. Of course many of them, perhaps most of them, never do. In these days of abundance of good books the men who failed to receive instruction in astronomy in college need not remain in a state of ignorance. Books like Sir James Jeans' **The Universe Around Us** will provide that which was not received in college and more.

This truly great book, revised and reset for this its fourth edition, contains about all the average layman will need to know about the universe around us. It is brimming over with startling facts and figures about our solar system, the stars, the far-away star galaxies, the comets and the mysteries of time and space. Also there is a chapter on "Exploring the Atom." And the beauty of the book is that the author has the gift of writing about all this in language that makes it possible for the person who knows little or no science or astronomy to grasp the facts he presents. He uses some very vivid comparisons to convey the meaning of the facts and enable the reader to remember them, such as this one: "Empty Waterloo Station of everything except six specks of dust, and it is still far more crowded with dust than space is with stars."

The book is profusely illustrated. I would like to see every preacher who reads this review secure a copy of this wonderful book and give variety to his reading diet for several weeks thereafter by absorbing and meditating upon its contents. Incidentally this might give him a sermon or two and improve his preaching.

Edward A. McDowell.

The Gospel In Action, by Henry W. McLaughlin. Richmond, Virginia: The John Knox Press. 135 pages. Price \$1.00 (Paper).

Dr. McLaughlin has spent the better part of a long lifetime in the service of the rural churches of Southern Presbyterians. He himself served notably as country church pastor. During his latter years he has been director of the Department of Country Church and Sunday School Extension, Presbyterian Church, U. S. This book is therefore the outgrowth of practical experience, wide observation, and thoughtful study. It is of course gratifying to note that Dr. McLaughlin pays high tribute to the Southern Baptist Theological Seminary, especially in its Department of Church Administration and Religious Education, for the contribution it has made to his own experience and to the development and promotion of better plans of religious education through the churches.

The major portion of the book is devoted to the extension of the Sunday school in neglected rural areas. Town and city churches, the author declares, are in danger of losing their power for lack of missions. A church is at its best when it is extending its witness into new territory. There are great areas of the South in which country people have little or no opportunity for Bible study and fruitful worship and evangelism. These churches should consider the establishment of "outpost Sunday schools." Dr. McLaughlin shows how these places of need and opportunity are to be discovered, how an "outpost" is to be organized, what constitutes an adequate teaching program for the "outpost," together with other activities of the "outpost."

Southern Baptists, in the celebration of their Centennial, are putting much emphasis on the establishment of "branch Sunday schools." The "branch Sunday school" and the "outpost" are two names for the same thing. This book will serve as an invaluable guide to any church or group undertaking this form of Sunday school extension.

G. S. Dobbins.

Take A Look At Yourself, by John Homer Miller. New York—Nashville: Abingdon-Cokesbury Press. 200 pages. Price \$1.50.

These sermon-essays are a good example of the use of psychological insights in presenting Bible truths and applying them to present-day life. First a human problem is stated, then a text is quoted as giving the principle of solution, after which illustrations are multiplied to make the conclusion attractive and convincing. The topics dealt with at once reveal the human interest of the preachments—e. g., "Your Life is What You Make It," "Rediscovering Your Inescapables," "Overcoming a Sense of Inferiority," "Mastering Your Emotions," "Living Without Appreciation," "Your Right to Be Well," "The Beatitudes and Health," "Love and Your Health," "Faith and Your Health," "Getting Along With People," "Secrets of Married Happiness," "Watching Another Take Your Place," "Will Your Life Begin at Forty?"

It would be difficult to imagine a preacher reading this book and not getting at least two or three sermons which he will feel compelled to preach, and a number of fresh illustrations which he will be bound to use.

G. S. Dobbins.

Crux Ansata (An Indictment of the Roman Catholic Church). By H. G. Wells. The Agora Publishing Company, New York. 113 pages. Price, cloth \$1.75; paper \$1.25.

The famous English writer here levels and hurls a bitter shaft at the Roman Catholic hierarchy. To those who likewise see danger in the doctrines, practices, and politics of that church it would at first seem to be in order to welcome with a shout a strong ally. There is, however, throughout the little book a strain of opposition to all Christianity and a tendency toward faith in agnostic and socialistic principles as the new hope of mankind. Mr. Wells reviews the history of the Roman Church from Constantine to Pius XII in sketchy and not too well written chapters. He points accurately at the false steps and false claims of papal and Jesuit authority. He accuses Pius XII of being "an open ally of the Nazi-Fascist-Shinto axis since his enthronement."

"The pretensions and limitations of Pope Pius XII are freely aired in the last chapter. Mr. Wells sees a strong and able attempt of Catholicism to capture control of both Britain and America. The book will be wanted by every student of the Catholic problem.

S. L. Stealey.

Your Daddy Did Not Die. By Daniel A. Poling. Greensburg, New York. 1944. 148 pages. \$2.00.

It is apparently a very difficult task for an older man to write fondly of his grown son's early childhood without seeming to dote. It must be doubly difficult for a grandfather to write to his young grandson about a son and father who as a chaplain gave his life in the service of his country without pulling out all the stops of emotionalism. However, Dr. Poling succeeds in hurdling both these difficulties in his letter to grandson Corky after the death by drowning of Chaplain Clark Poling somewhere in the Atlantic. The letter, in fact and in spirit, becomes a not-over-sentimental recounting of the family life in the elder Poling's household, as well as a rather straightforward recounting of Clark's religious development and ultimate decision to become a minister—and later a chaplain.

After reading the book one feels that he has not only come to know a likable boy and a man and patriot, but that through the many testimonies of Clark Poling's own faith and that of his bereaved loved-ones, the fact of immortality for the Believers has been revealed anew.

Charles A. McGlon.

Reach Youth For Christ, by Torrey Johnson and Robert Cook. Chicago: The Moody Press. 95 pages. Price \$1.00.

This book is a report of the movement known as "Chicagoland Youth for Christ," sponsored by the Moody Bible Institute and carried on by young people animated with the simple zeal which characterized D. L. Moody of a past generation. The origin, purpose, organization, plans, and results of this youth movement are set forth with earnestness and vividness. The latter part of the book con-

sists of typical messages delivered by speakers to the thousands of young people who have been gathered in the meetings promoted by the movement. Here is something new and yet old in our blase city life. Perhaps it is indicative of a trend toward mass evangelism which many have been saying has lost its power for our day. For those who are planning "youth revivals" there may be found helpful suggestions in this little volume.

G. S. Dobbins.

The Wonder of Grace. By Prof. Herman Hoeksema. Wm. B. Eerdmans Publishing Company, Grand Rapids. 1944. 129 pages. Price \$1.50.

This is a rigidly thorough presentation of the Calvinistic doctrine of grace by the professor of Dogmatics and New Testament Exegesis in the Protestant Reformed Seminary at Grand Rapids. The thesis is that salvation is altogether and exclusively of grace, and there is therefore no need to try to persuade men to repent and seek the Lord. Each man's redemption has been determined within the sovereign election by which God works. Reconciliation is accomplished neither by man nor by Christ: it is God's work.

This book will appeal to those who are already confirmed in the "double-edged" doctrine of election.

H. W. Tribble.

Pioneers of the Ozarks. By Lennis Leonard Broadfoot. The Caxton Printers, Ltd., Caldwell, Idaho. 195 pages. \$5.00.

Here is another of those magnificent specimen of artistic book-making for which the Caxton Printers have become justly famous. It is an "item" for collectors—collectors of two categories, those who search for books that are rare because of their binding and format, and those who collect Americana.

The book is a collection of charcoal and oil sketches, with accompanying prose descriptions of the subjects, the people and places in the Ozark Mountains of Missouri. The author, himself a native of the Ozarks of Missouri, made the sketches first hand. He says: "The pictures were produced through

contacts that I made with the people in and around their homes, as I have trudged throughout the Missouri Hills. The short stories are such as fell from the lips of the sitters, as I was busily engaged drawing their portraits, and have been written in their own native dialect." The purpose of the work, according to the author, "is to preserve a true picture record of the pioneers of the hills, their strange customs of living that are so rapidly vanishing, and a life that is so different from anything known to modern folk, that it should be educational, especially to the younger generation who know nothing of the joys and hardships of primitive ways."

Mr. Broadfoot and Caxton Printers have done such an excellent piece of work in the unique volume that when one lays it aside he almost has the feeling that he has actually met and talked with these quaint people whose lives and faces are so vividly portrayed.

Edward A. McDowell.

Martin Luther — The Formative Years. By B. K. Kuiper. Wm. B. Eerdmans Publishing Company. 135 pages. Price \$1.50.

A really excellent study of the formative years of the great reformer for general purposes and for the general reader. More interesting details are given than in any other short "life" I know. The influences and struggles that produced the author of the Ninety-five Theses in 1517 are well analysed and presented. There is inspiration and guidance for any thoughtful Christian student in the story of how Luther solved life's fundamental problems for himself and was able, therefore, to win the confidence of others. It is not a study of Lutheranism at all, rather an account of the development of a great man's soul. The viewpoint of the author is not one of hero worship but he is enthusiastically sympathetic. That the book has merit is attested by the fact that the present edition is a revision of one issued in 1933 at a price of \$2.00.

S. L. Stealey.

Traveler's Rest. By Margaret S. Dickinson. The Christopher Publishing House, Boston. 1944. 148 pages. \$2.00.

This collection of eleven homely, well-written essays on Work, Honesty, Careers, Education, Children, Duty, Social Life, Charity, Courage, Religion, and Home makes a practical volume to leave in one's guest room—after he has read them himself. The narrator is the rather ram-shackle, non-descript but comfortable old dwelling located "somewhere between New Orleans and the Canadian border" and owned by the author. Making the house speak of "my maids and bachelors," "my men," "my gentlemen," and "my ladies" gives the whole series a distinctly quaint flavor; and, from the type of incident related throughout and the manner of chivalry emphasized, one suspects that "Traveler's Rest" is, psychologically speaking, closer to New Orleans than to the country's northern border.

The author's philosophy is that it's love that brings one into the world and love that keeps him there; the best place to find the expression of love is in a real home. "Until the pendulum swings back again to the point where making a home by both men and women is considered one of the fine jobs of human endeavor, there won't be much happiness, because people won't be trained either to make it or appreciate it.

"If you don't find happiness in your own home, you won't find it anywhere."

Charles A. McGlon.

Christianity and Modern Crises. By Harry Rimmer, D.D., LL.D. Grand Rapids: Wm. B. Eerdmans Publishing Co. 136 pages.

This is a well written and up to the minute book, since it deals, whether wisely or unwisely, with actual present day world crises. Dr. Rimmer's fighting spirit, developed through the years of fencing with his foes, crops out on almost every page. His well known theological views, of course, furnish him background for all that he says in discussing the following themes:

1. The Church and Organized Labor.
2. National Defense and the Christian Conscience.

3. The Hope of a Lasting Peace.
4. The Church of Christ, and the New World Order.

He leaves no one in doubt as to his committal to evangelism as the chief mission of Christians upon the earth. He has no hope for a better world order unless it is brought about through evangelism. The regeneration of the individual is the rock foundation for the new structure.

Ellis A. Fuller.

The Babylonian Talmud in Selection. Edited and Translated from the Original Hebrew and Aramaic. By Leo Auerbach. New York: Philosophical Library. 286 pages. \$3.00.

To most people, even to the majority of Bible students, the Talmud is a mysterious, unknown work. And yet the Talmud is the official Jewish commentary on the Old Testament and has exercised great influence on Jewish thought and scholarship through the centuries. There is much wisdom in the Talmud and much that is replete with human interest. Any work which reveals the mysteries of the Talmud and uncovers its wisdom should be welcomed by all lovers of ancient literature and students of the Old Testament.

Of this volume Rabbi Samuel K. Mirsky, professor of Rabbinics at Yeshiva College and editor of the Quarterly *Talpioth* says, "This Talmud in miniature is certainly worthwhile to anyone who desires to taste of the sea of Talmudic knowledge without having recourse to the original sources."

The Philosophical Library, Inc., has rendered a service in making available to the general reader these portions of the Talmud, and the author is to be thanked for his work of selection and translation.

Edward A. McDowell.

The Westminster Dictionary of the Bible. By John D. Davis. Revised and Rewritten by Henry Snyder Gehman. Philadelphia: The Westminster Press. 658+ pages. \$3.50.

This is a revision of the "Davis Bible Dictionary." The work of revision and re-writing was done by Dr. Davis' successor in the Chair of Old Testament at Princeton Theolo-

gical Seminary. According to the publishers the present work "continues to maintain its tradition of sound and conservative scholarship, while yet receiving new life through recent advances made in philology, geography, history of the ancient Near East, and Bible criticism."

This work gives every appearance of being all that the publishers claim it is. It will certainly rank with the best of the one-volume Bible dictionaries. Its reasonable price, attractive appearance and carefully edited articles will doubtless win for it a place of leadership in its field. The maps are excellent.

Edward A. McDowell.

How Things Began. By Henrietta E. Gosselink. Grand Rapids: Eerdmans Publishing Co. 90 Pages.

This booklet constitutes a "third grade course" issued under the approval and supervision of the Curriculum Committee of the Reformed Church in America. It undertakes to introduce the child to "beginnings"—of the earth, of plant life, animal life, of man, of the sabbath, of sin, of the home, of the Bible, of the Christian holidays, of the church, of the Sunday school. The materials are almost wholly biblical and are attractively adapted to the capacity and vocabulary of the older primary child. The simple "tests" are interesting and attractive.

G. S. Dobbins.

The Tale of the Widows' Sons. "An Interlude of Faith" by Robert Harris Gearhart, Jr. The Muhlenberg Press, Philadelphia, Pennsylvania. 1944. 75 pages. \$1.00.

Six sons of six widows of six different ages are the heroes of this inspiring little book. In 1025 B. C. a promising young architect defied traditions and the high priests in order to thwart an attempted human sacrifice. He was murdered. His widow and son fled in terror, his heir vowing, "Mother, I will try to be like him"—and thus establishing a spiritual heritage that produced in 29 A. D. the half-Jewish son known as "the Good Samaritan."

This, then, is "the tale of the widows' sons who sought through the ages for God. They haunted the streets where

the crowded ways meet, in deserts, on mountains, and plains. . . . In the fullness of time came the fair Son of God, and their faith found its crown in His light."

Your church library might well include this book for Junior and Intermediate boys.

Charles A. McGlon.

The Snowden-Douglass Sunday School Lessons, 1945. By Earl L. Douglass, D.D. New York: The Macmillan Company. 383 pages. \$1.50.

This is the twenty-fourth annual volume of the series that has become so well known as "Snowden's." The larger format and the feature, "Hints for Teachers," are continued in the current volume.

No Sunday School teacher should overlook this excellent commentary in collecting teaching materials and helps for 1945. "Snowden's" has proved its worth through the years and deserves a place on every alert teacher's book shelf.

Edward A. McDowell.

Judson Keystone Primary Department Manual. By Hazel A. Lewis and Margaret M. Clemens. Philadelphia: The Judson Press. Price 75 cents.

This manual is intended for the use of superintendents and teachers responsible for the religious education of primary children in the church school. It is based on the Keystone graded series for the three primary grades in The Northern Baptist Unified program. In addition to valuable helps for the use of the lesson materials, there are richly suggestive sections on objectives, organization, activities, worship and supplementary helps. No matter what lesson series is used, this manual will be treasured by any alert worker with primary children.

G. S. Dobbins.

The March of Truth. By Dr. Stephen Szabo. Published by Eerdmans. 296 pages. Price \$2.50.

"Twenty Historical Miniatures" is the subtitle of this book, and it indicates the contents quite accurately. Twenty vivid and significant scenes are chosen from the lives of

almost as many men (Luther and Zwingli each appear in two) whose names are the waymarks of the Reformation. Peter Waldo, Wiclif, Hus, Savonarola, and Reuchlin are properly included though they lived before 1517. Luther, Melanchthon, Calvin, Beza, Knox, Coligny and Roger Williams are all given place. No attempt is made to write complete biographies; only crucial scenes are described, but these in striking and accurate detail. An excellent book for a gift to any person, young or old, who can enjoy hours with strong men of the past. Well illustrated.

S. L. Stealey.

Love's Meaning. By Archibald Rutledge. New York: Fleming H. Revell. 42 pages. 75 cents.

Here is a beautiful testimony concerning the wonder and power of Christian love from the heart of South Carolina's well-known poet and interpreter of nature. In this little volume Mr. Rutledge brings to bear upon a great subject his proved capacity to understand the human heart and interpret the ways of God to men. As would be expected from one so sincerely Christian as the author, love is interpreted in terms of action and conduct, but action and conduct made beautiful by the spirit of Christ.

Edward A. McDowell.

The Relevance of the Bible. By H. H. Rowley. The Macmillan Company. 192 pages. Index. \$1.75.

"This closely reasoned study of the Bible and of its application to life in our day is written with devotion and insight. It is scholarly and compelling. The theme throughout is a study of the essential principles of the Bible, outlined clearly and sharply so that the underlying unity of the Old and New Testaments may be clearly seen and applied to present-day life. It is free from theological terminology and is not burdened with the impediments of learning in footnotes and references. Copies were imported to the United States in 1943 but the demand has been so great that the book is now brought out in an American edition."

This endorsement by the reading public is certainly deserved, for in this volume we have a real contribution to Biblical literature. The mere enumeration of themes discussed in the process of the work shows not only a variety of topics but, more important, the underlying unity with regard to the greatest of all books, the Bible. As for example: **The Inspiration of the Bible, The Prophets of the Old Testament, The Unity of the Bible, The Use of the Bible, The God of the Bible, Sin in the Thought of the Bible, and The Person and Work of Christ.** In all of these discussions the author sets forth in faultless English not only the results of his own untiring investigation, the fruit of his research, but reflects a spirit of earnest inquiry which is positively refreshing. This is wholesome. Indeed, the ready recognition of the limitations of one's knowledge is the one certain requisite for the further apprehension of the spiritual values and implications. Dr. Rowley appears in the role of an earnest student but comes out of his studies as a great teacher. Particularly true is this in his discussion of the topics of Inspiration and the Prophets where he seeks to remove some of the undergrowth of erroneous conceptions and to focus the light on the real nature and value of Inspiration and the timeless role of the Prophet as an interpreter of the message of God to men. But in the other chapters of the book the author is no less suggestive or incisive. It is obvious that he has thought his problems through, that in this work we have his answers, his convictions. And it may be added that, whether one agrees with the conclusions or is inclined to reject or modify, here is the sincere expression of a search after truth which cannot but hold for every reader spiritual wealth and profit. It is always good to know what other men are thinking with reference to our common problems in the quest for truth.

J. McKee Adams.

The Green Years. By A. J. Cronin. Little, Brown and Co. 347 pages. \$2.50.

Within the past seven years A. J. Cronin has written two best sellers, having already published four moderately successful novels, and now he has added another to the list. His

new book will probably not be as popular as its two immediate predecessors for it does not have the dramatic intensity of "The Keys of the Kingdom" or the idealism and moral significance of "The Citadel" but it contains some of the best character portrayals Dr. Cronin has done.

"The Green Years" is the story of young Robert Shannon who at the age of eight is brought to live with his maternal grandparents in a provincial Scottish town where he finds himself in an unfriendly world surrounded by seemingly insuperable obstacles. It is the story of the boy's struggle to find himself and his destiny in spite of poverty, loneliness, lack of sympathy on the part of his pinch-penny grandfather and his own hyper-sensitive and timid nature.

The most vivid character in the supporting cast and sometimes overshadowing Robert himself is the boy's great-grandfather. He is, in rapid rotation, a tiresome braggart, a warm hearted and generous friend and a disgracefully wicked old man, and in the end he proves to be a hero. There are no real, one hundred per cent heroes in the book and that's a relief.

The fact that the story ends when Robert is eighteen with a new world of opportunity just opened to him and a budding romance in the background may indicate that Dr. Cronin intends to tell more in a later book. If this is true it will be welcome news to the many Cronin fans.

Doris McDowell.

The Gist of the Bible. By Alvin C. Bell, D.D. Zondervan Press, Grand Rapids. Second Edition. 169 pages. \$1.00.

"A brief but very readable analysis of the Bible in which the meaning and message of each book is compressed into a few hundred words. A splendid book for Bible classes, high schools, colleges, Bible institutes, and those interested in a personal study of the Word. Teachers, preachers, evangelists, missionaries and lay-workers will find this book handy and useful." This announcement is justified particularly in the case of any who wish for a concise summary of the general contents of the sixty-six books of the Old and New Testaments.

J. McKee Adams.

Speaking of Indians. By Ella Deloria. Friendship Press, New York. 1944. 163 pages. Cloth \$1.00; paper 60 cents.

This is not just another study book on the American Indian. It has qualities all its own which make it a really important contribution. Written by a Dakota Indian who has become research specialist in the Department of Anthropology of Columbia University, it deals, not with Indians in general, but with the Dakotas in particular, thus avoiding the vague generality which characterizes many books about Indians. With genuine sympathy and unusual insight, Miss Deloria describes the life of the Dakotas before their contact with white civilization, and the process of adjustment which took place after the white man came. She establishes clearly that the Dakota culture, while different from ours, was by no means barbaric; rather that it provided excellent preparation for the Christianization of the people, which has been almost completely achieved. One is much better prepared to look with the author, in the closing chapter, at "the present crisis," after reading this remarkably revealing study of a truly great people.

H. C. Goerner.

Soldiers' Bibles through Three Centuries. By Harold R. Wiloughby. University of Chicago Press. 60 pages. \$1.00.

Here is a work of real merit, the result of historical research. The contents include two chapters on The English Soldiers' Bibles, American War Bibles, and a third division setting forth a facsimile of the Cromwellian Soldier's Bible, 1643. In addition to these there is a most valuable Bibliography in which are found those volumes making special mention of the Soldier's Pocket Bible of 1643 and other relative matters. The developments herein described are all of vital interest, particularly in view of the great demands made by the soldiers of the world for the Bible and the unceasing effort on the part of the Bible Societies to supply that demand. The minister will find in this little book source material of incalculable value.

J. McKee Adams.

Papa Was A Preacher. By Alyene Porter. Abingdon-Cokesbury. 167 pages. \$1.75.

Concerning her life as one of eight children reared in a Methodist parsonage Alyene Porter quotes the words of a maiden lady in regard to her unmarried state: "The regret over what I have missed is swallowed up in the relief at what I have escaped." Surely the young Porters missed nothing of light hearted gaiety and wholesome fun and in their home they found security and peace and an abundance of love. Whatever restrictions there were served only as a spur to their ingenuity.

Papa's younger daughter has told her story with humor and charm and Janet Smalley's pencil sketches catch the spirit of the narrative.

It is Miss Porter's purpose to dispel the idea that the life of a preacher's child is a joyless, burdensome existence and her book is convincing evidence that "brown bread and the gospel" is a good fare.

Doris McDowell.

A Preface to Prayer. By Gerald Heard. Harper and Brothers. \$2.00.

In this book Mr. Heard makes an intellectual approach to prayer; that is to say it is not a biblical or Christian approach, but that of one who, having ceased to pray and found no satisfaction, worked his way back into a prayerful attitude and practice in reference to the universe outside himself. His search for a satisfactory view of prayer includes his analysis of the teaching and practices of Protestant and Catholic, Christian and non-Christian. He examines critically the uncritical practices, the psychological and philosophical approaches, and gives finally what seems to him a justification of prayer. He defines as Low Prayer that which is petition for oneself, as Middle Prayer that which is petition for others, and as High Prayer that which is a contemplative search for the Will of God. This latter is more than the auto-suggestion of the psychologists, it is an identification of oneself with the Supreme Consciousness in which one finds the highest values. The publishers' descrip-

tion is accurate: "a book which gives a universal frame of reference and a practice which united all who would pray with all who pray."

J. B. Weatherspoon.

The Challenge of Israel's Faith. By G. Ernest White. University of Chicago Press.. 180 pages. \$1.50.

"What has the Old Testament to offer the modern Christian? Does he need it at all? Is it anything more than an interesting monument of antiquity, which offers the minister interesting stories and clever texts and the scholar a field wherein he can exercise his learning with weighty tomes? Mr. Wright's answer to these questions is a vigorous affirmative. In this book he presents the religious faith of Israel as a positive and dynamic faith, which not only transcends its own day but in most fundamental respects transcends also this day. The central and absorbing interest of Israel's prophets, psalmists, and law-givers was with God, a living, personal, active Being who manifests himself with power and righteousness in crises and suffering. Yet most present-day study of the Old Testament is concerned with literary analysis and "historicism" which evade the issues that are Israel's chief concern. Such an approach, says Mr. Wright, is woefully inadequate to the task of understanding the great contribution which the Old Testament presents the Christian of today. It still leaves unanswered the fundamental question: Is this message the Word of God for our time?" Now, in answering that fundamental question, Professor Wright has not followed the ordinary procedure of exegesis but has sought rather to lay hold upon all available helps out of the then contemporary life of Israel and its neighbors in order to set into sharper relief and correct historical perspective the abiding values of the message of Israel's prophets and teachers to the world. In adopting this method the author is of course eminently justified and he believes passionately that out of all such situations and behind all words there is the abiding Word of God for them and for us. As already stated, the approach in this study is different, almost unique, but it is none the less

refreshing and deeply provocative. Of particular interest to the student of archaeology will be the ease and grace with which the author proceeds to reconstruct life conditions and events in the general framework of contemporary life out of which the prophets spoke the message of God to men and, through the relevance of inspiration and revelation, speaks to us now. In some aspects of interpretation and re-evaluation of the growth and development of the Hebrew Scriptures there will be differences of opinions, as always, nor will there be perfect uniformity of thought regarding theological content, but such argument is no requisite for the real enjoyment of a book which has within it a needed contribution to Biblical studies. As a matter of fact the book itself may be happily classed as a fine contribution which every student of the Bible should have in his possession. Good books on the Old Testament in the light of modern investigation are few but here is one that will be truly welcomed in most quarters.

J. McKee Adams.

Blind Spots: Experiments in the Self-cure of Race Prejudice. By Henry Smith Leiper. Friendship Press, New York. Revised Edition. 1944. 146 pages. Cloth \$1.00; paper 60 cents.

This helpful book offers, not only a sound diagnosis of race prejudice, but also a suggested cure of the malady. The victim of race prejudice—and there are few individuals who will be able to say “Not I,” when faced with Dr. Leiper’s searching tests—the victim is skilfully led to recognize the disease, to understand the desirability of being cured, and to institute some self-treatments which are almost certain to produce results.

The finest thing about the book is its universal range. The author does not mean by “race prejudice” the prejudice of Southern whites against Negroes. He understands that this is only one regional expression of a phenomenon which is practically worldwide. His criticisms are all fair and constructive. The application of the “Golden Rule” is recommended as the only adequate answer to this profound problem of humanity.

H. C. Goerner.

Walkin' Preacher of the Ozarks. By Guy Howard. Harper and Brothers. \$2.50.

This is an excellent autobiographical story of Guy Howard, missionary to the people of the Ozarks. Convinced in his heart that this was his God-given work, Mr. Howard gave himself to a humble, difficult and glorious ministry, asking nothing in return. Identifying himself with the hill people in his manner of life he became their spiritual leader in community after community. For a living he taught school or helped on the farm as a hired man year after year, walking to his appointments at night or on Sundays and to the homes scattered across miles where he was needed. He faced the opposition of moonshiners and other enemies with courage and great common sense, witnessing to the compassion and truth of Christ in word and deed.

The story is simply and graphically told. To begin to read it is to finish it. And it makes living testimony to the power of truth and goodness in the midst of life. It deserves a wide reading.

J. B. Weatherspoon.

We Preach Not Ourselves. By Gordon Poteat. Harper and Brothers. \$2.00.

The author of this volume is an alumnus of the Southern Baptist Theological Seminary, one time missionary to China, Professor of Homiletics in Crozer Theological Seminary, and now Professor of Religion at Bucknell University and pastor of the First Baptist Church at Lewisburg, Pa. In this study of First Corinthians Dr. Poteat writes as teacher and preacher, seeking to demonstrate the preaching values in serious biblical study. He has in mind those preachers who through their critical study of the Scriptures have tended to replace biblical exposition with topical preaching, and also those who adhere uncritically to traditional and literalistic approach to the Scriptures. Preaching, he insists, should return to the Bible, but not to literalistic, allegorical, or simply textual preaching. The preacher must deal with the Bible intelligently and apply its teachings just as intelligently. His own statement of the purpose of the book

is to show "how, while loyally faithful to scientific method, we may make use of the Bible."

The answer to the question is not presented in a series of sermons, but in suggestive leads as he proceeds from paragraph to paragraph or section of the great epistle. Concerning the interpretations and uses made of the epistle readers will examine for themselves, and there will be here and there quite different evaluations even on critical grounds. Every reader will find rich values, and the method will commend itself to all. The pulpit only at greatest peril can permit our generation to become ignorant of the Bible. It is more than a spring-board for general ideas and oratory; it is God's word to the world and its contents must be preached.

J. B. Weatherspoon.

Doran's Minister's Manual. By Hallock and Heicher. Harper and Brothers. \$2.50.

This storehouse of preaching material tries to furnish all the needs of a pastor for pulpit, prayer meeting and special occasions. It is as usual well done for a book of this kind, and testifies to an immense amount of work on the part of the author. As a teacher of preaching having a keen appreciation of the minister's preaching task and at the same time a profound conviction that preaching must fit the particular needs of the single congregation and be created not of the situation facing the preacher, such general provisions as this, however excellent in their way, can be commended only with a strong protest against making them a substitute for one's own serious and consecrated search of the Scriptures and of life for messages that are one's own under the guidance of the Divine Spirit.

J. B. Weatherspoon.

Down Peacock's Feathers. Studies in the Contemporary Significance of the General Confession. By D. R. Davies. The Macmillan Company, New York, 1944. 188 pages. Price \$1.75.

This is a doctrinal and devotional treatise upon the General Confession in the Prayer Book, the only book in that category. It is quite readable and stimulating. It should prove of great value to those who use the Prayer Book in their regular services of worship, and it should also have genuine value for the rest of us, for the General Confession points to man's need of the grace of God and embraces many of the doctrines that are fundamental in the Christian faith. The chapter on God As Holy, Omnipotent Love is alone worth the price of the book. It emphasizes a phase of our doctrine of God that is ordinarily overlooked. The other chapters dealing with sin, repentance, and the significance of Christ's revelation for history maintain the high level of intellectual clarity and spiritual vision that the first chapter establishes.

H. W. Tribble.

The Cross and the Eternal Order. By Henry W. Clark. The Macmillan Company, New York, 1944. 314 pages. Price \$2.50.

This is the book of the year on the atonement. It is a treatment of the significance of the cross in a cosmic context. Here is a good sample of the author's thought: "Christian soteriology tells of a creative activity now at work and bringing into being the final fact for whose sake the world-process was begun. Once again, then, because Christian soteriology begins at the Cross, it is the Cross from which the final stage of the world-process, as Christian thinking views it, takes its start; and in the eternal order the Cross finds its place for ever secured." (Page 299).

Every serious student of the Christian doctrine of redemption will welcome this volume. It is not always easy reading, indeed some sections may have to be re-read and studied carefully, but it will reward the reader richly for his effort. It should be in the library of every preacher and every school where ministerial students seek guidance and instruction.

H. W. Tribble.

Books Received

AMERICAN BIBLE SOCIETY—

One Hundred and Twenty-eighth Annual Report. List of Auxiliary and Cooperating Societies, their Officers, and other data—Invaluable for reference.

BACK TO THE BIBLE—

A Series of Radio Addresses by Jean Valentine, Evangelist, Church of Christ.

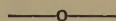
THE MAN WHO FOUND CHRISTMAS—

By Walter Prichard Eaton. New edition of this story especially designed and priced for use at the holidays. 62 pages. 60 cents. W. A. Wilde Company, Boston.

INHUMANITY UNLIMITED—

By Jeanne D'Arc Dillon La Touche—Translation. Flanders Hall, Publishers, Scotch Plains, N. J. An examination of India, the perennial problem of British Rule, results of policies hitherto put into execution and the outlook for tomorrow.

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